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CALVINIST CONTACT

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Radio station ZGBC destroyed by fire

Last week, the *Calvinist Contact* featured a front page story outlining some exciting new developments on the island of Dominica. The Back To God Hour has gained total programming control of radio station ZGBC, located on Dominica. With its 460 foot tower and a power of 10,000 watts, this radio station has a potential audience throughout the Caribbean and northern South America of some 5,000,000 men, women and children. The Back To God Hour was in the beginning stages of broadcasting up to 16 hours per day.

After the *Calvinist Contact* went to press last week, we were informed by Arend Kersten, Director of Canadian Operations for Racom Associates, that fire of unknown origin had struck the radio facility. While the cause of the fire remains unknown, arson is not suspected by the investigators.

Mr. Kersten informs us that while the radio tower remains intact and undamaged, the fire completely gutted the transmission and studio facilities. As a result of the fire, radio station ZGBC, the voice of Gospel Broadcasting, is off the air.

However, Racom International Inc. is committed to rebuilding the facility and getting back on the air as soon as possible. Already volunteers have come forward to assist in the rebuilding process. It is hoped that ZGBC will be back on the air in three or four months.

"This fire comes as a tremendous shock. We had made such a significant beginning. Listener response was up from any previous period. Nevertheless, we are committed to rebuilding and getting back on the air as soon as possible. While insurance coverage will pay for a portion of the reconstruction costs, there is a major shortfall between insurance payments and reconstruction costs. We truly appreciate the prayers and offers of help and support that have come from Back To God Hour friends and supporters who live in all parts of the United States and Canada."

Seminarians eager for a pastorate



Rev. Andrew Kuyvenhoven

by Keith Knight
C.C. editor

GRAND RAPIDS — The ministry should not be taken lightly, graduates of Calvin Theological Seminary were told at their May 23 commencement in the Fine Arts Center at Calvin College in Grand Rapids, MI.

The commencement address was given by Rev. Andrew Kuyvenhoven, editor of *The Banner*, who spoke forthrightly, with humour and affection. With the theme "Married to Christ" he

compared Medieval monks to today's clergy. He said that we need to have a deep sense of calling within the ministry.

When you are married to the Lord, he said, you cannot be married to the world. You must make a choice. He also emphasized the role of office which implied a divine calling.

A total of 53 men received various Master degrees. Six nations were represented among the graduating class: the U.S.A., Canada, Japan, Cameroon, Malawi, Sri Lanka. Nine men received master of theology degrees, 37 master of divinity degrees, 5 master of church education degrees, and 2 master of theological studies degrees.

Seven seminarians have indicated their desire to come to Canada to take up a congregation. They are Peter DeVries, Carel Geleynse, Fred Koning, Dirk Miedema, John Ooms, Cecil Van Nijenhuis and Ed Visser. All have M.Div. degrees. They will be declared candidates for the ministry by synod around June 10.

Mr. Barend Biesheuvel received his Master of Church Education degree and has been called by Belleville CRC as assistant pastor.

Theodore de Bruyn has a master of theological studies degree. He will go on to further his studies in Toronto.

Dr. John Kromminga, seminary president, addressed the graduates and conferred degrees on the individuals.

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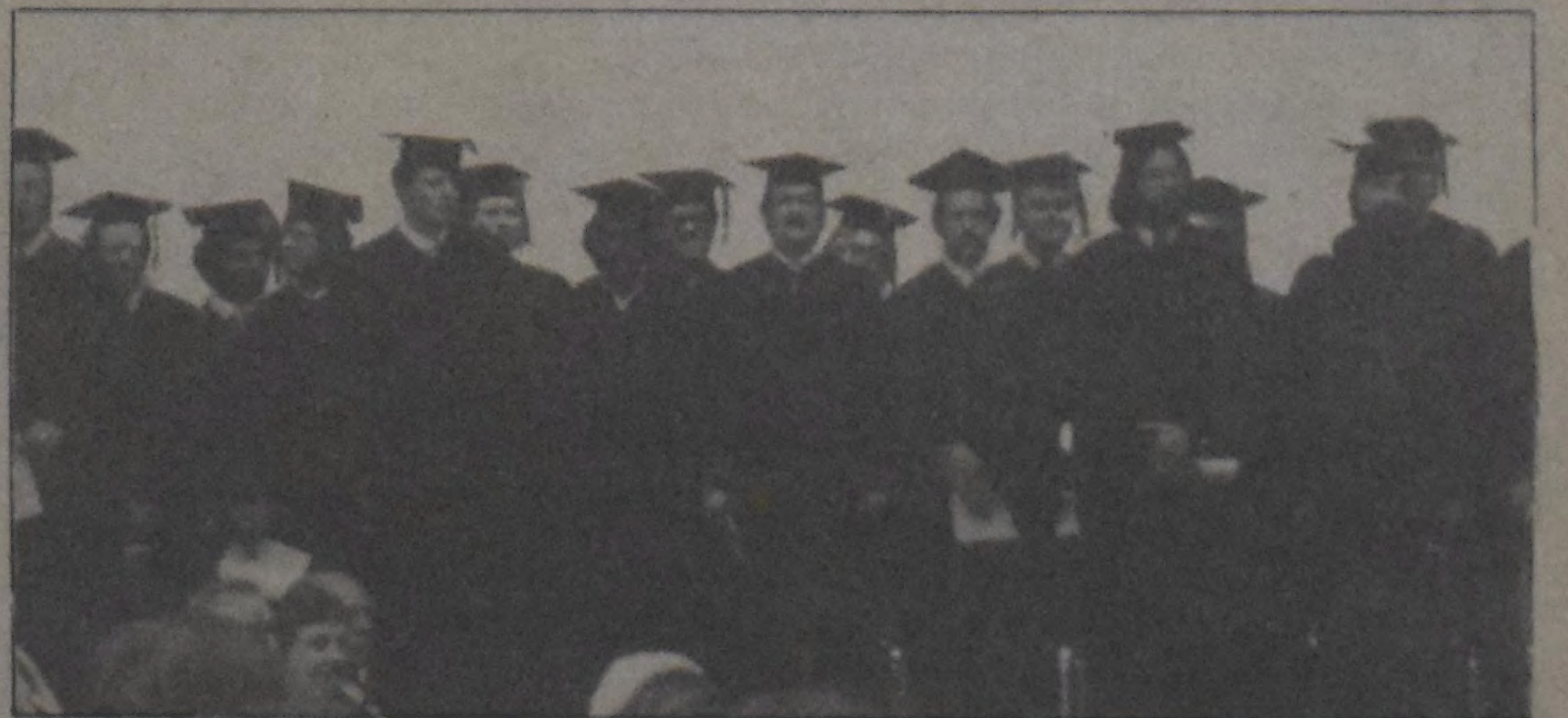


Education

Sharing the good news of Christian education

Natalie Hultink hopes she'll get approval on her work from her grandfather, Mr. George Hultink. Mr. Hultink was one of the many visitors to Calvin Memorial Christian School in St. Catharines during this year's Christian Education Week. See page 8 for a brief outline of the events.

780 graduate from Calvin



GRAND RAPIDS (Staff) — The fieldhouse at Calvin College in Grand Rapids, MI was filled to capacity with well over 1,000 parents in attendance to take in the 1981 commencement of some 780 graduates from Calvin College.

The majority of the graduates received bachelor of arts or bachelor of science degrees and more than 200 young people graduated as elementary and secondary school teachers. American teaching graduates will probably have a difficult time finding employment. Canadian graduates will be warmly received and most Canadian graduates will have several offers from school boards.

The degrees were conferred by Calvin president Dr. Anthony Diekema.

Prior to conferring of degrees, the

commencement address was presented by Dr. Alan Boesak. Dr. Boesak is president of the "broederkring" of the Dutch Reformed Churches in South Africa, and is the national chairman of the Association of Christian Studies of Southern Africa. He has published several books and articles in Afrikaans, English, German, Dutch and French. Dr. Boesak is currently multicultural lecturer at Calvin College. He spoke eloquently on "Knowledge is power."

Two distinguished alumni of Calvin College were also honoured during the lengthy ceremony: Rev. Bernard J. Haan, the first and only president of Dordt College in Sioux Center, Iowa (since 1957); and Rev. Ralph Heynen, Christian counsellor with Pine Rest Christian Hospital, author of six books and regular columnist with *Calvinist Contact*. Rev. Heynen retired in 1972.

Viewpoint

by Keith Knight

Canada's Wonderland: home-made fantasies

As you leave the concrete lawns of Metropolitan Toronto and head north into the rich, fertile celery fields which eventually roll into the Holland Marsh, you come across a dressed-up pimple which proudly proclaims the home of Canada's Wonderland.

It is the American dream transplanted 100 miles north of its border. It is a Disneyland and Disney World of the north.

Canada's Wonderland is owned by Taft Broadcasting of Cincinnati which also holds the world copyright on the cartoon figures from Hanna-Barbera. Yogi and Boo-Boo and Scooby Doo are all there.

Promotional material would make one think of the Second Coming: "Every dream should have a home, every heart should have a place to fly. A magic place where fantasies and reality meet and melt together to create a land of endless wonder. There is such a place... Canada's Wonderland."

Above the fields of tender vegetables, a man-made "mountain" stands as an awkward Goliath, impressive only to those who climb its walls. Some 35,000 gallons of water a minute cascade down the hill, designed to awe glittery-eyed children and adults.

One hundred miles away the mighty Niagara Falls roars with the thunder of falling water. Swirling rapids and deep

gorges provide footnotes to this natural wonder of the world.

Fifty miles away, hundreds of little lakes and streams provide home and shelter for a wide variety of fish and wildlife. Hundreds of miles of nature trails echo God's glory.

Throughout Canada there are thousands of beautiful parks, forests, lakes, mountains, streams, valleys. Canada is a wonderland, a painting of God's creation which on occasion makes one wonder what it was like in Paradise before sin entered the world. If this sinful world can bring tears of wonder to one's eyes, then what must it have been like in Paradise and what will it be like in the new Jerusalem?

Canada's Wonderland, that little amusement park near Toronto which is supposed to meet the dreams and imaginations of all Canadians, is the transplanted American dream. Visitors can enter the world of television cartoons. They can escape from reality for a few hours. They can take rides in giant roller coasters and ferris wheels. They can buy overpriced panda bears and T-shirts and be filled with hot dogs and hamburgers. A family of four would have to be frugal to get by with less than \$100 per day.

Give me Banff or Muskoka, Vancouver Island or Prince Edward Island, the Prairies or the Bruce Trail.

News Views

David Lewis — a party leader

It was almost exactly 10 years ago that I first met David Lewis. He had not yet become leader of the national New Democratic Party. He was a guest speaker at a local NDP function and I as a reporter was assigned to cover the event.

It was a dinner meeting and I took Marian along. (It became an economical way to live in those days). One of the things that stuck in my mind about David Lewis was his sincerity and his commitment to the cause of socialism.

Even though I have never voted for the NDP, I have always had a great deal of admiration for David Lewis. He didn't seem like a traditional politician. He was committed to a cause. He was dedicated to the Co-operative Commonwealth Federation (CCF), forerunner of the NDP and served as its national secretary for 12 years.

He was never frustrated about the fact that he failed to become Prime Minister. "We are good for the world," he once said, "because we are moderates, because we have in us an anger about the inequalities and injustices of our society, because we refuse to accept

the notion that the poor will always be with us, because we honestly believe that we are our brothers' keepers."

He was born in Poland, the son of a Jewish leatherworker, and he came to Montreal after the First World War. He taught himself English and spoke eloquently.

He was elected leader of the national NDP in 1971 but posted few triumphs. He was later succeeded by Ed Broadbent. Somehow the flair has gone out of the party with the departure of David Lewis. Mr. Lewis died on May 24, after a struggle with leukemia. He was 71.

I wish that there would be one person among us who would have the charisma (in the good sense) and the political expertise to lead a movement towards the creation of a Christian political party. Such a movement does not occur over night. It takes a generation or two. We need a man who can wax eloquently, someone unafraid to speak out against current systems and ideologies.

There are a few such men around who could really pull it off. If only they had the nerve to try it.

OUR FAITH, OTHER FAITHS

by Rev. Johan D. Tangelder

Word, deed, missions — 2

Development and Evangelism

What is the role of the Church in our days of violent confrontation between rich and poor? Should the Church concentrate only on the completion of the Great Commission through verbal proclamation? Should only individual Christians be at liberty to be involved in contemporary and important vital issues of life? These are difficult questions which defy simple solutions.

How do we respond to God's call to aid the poor? There has grown a strong urge to participate in the whole process of economic and social development. Bong Rin Ro of Korea says: "Evangelical churches and missions ought to do more in terms of assisting various kinds of long term development such as medical work, orphanages, irrigation and drinking water, rehabilitation of uprooted slum dwellers, agricultural development, and educational facilities for rural children."

What is this development we are urged to participate in? The definition of development largely depends on one's view of the Scripture and the Christian faith itself. Ronald J. Sider says that it is a movement toward that freedom and wholeness in a just community which persons will enjoy when our risen Lord Jesus returns at His Second Coming to bring the kingdom in its fullness. John F. Robinson claims that the term is used to designate what might also be called "development assistance." It refers to the action performed by a person or group for the benefit of another.

Ed Dayton, the Divisional Director of Evangelism and Research for World Vision International, defines develop-

ment as "the process of forging new values and enabling a community to have a part in determining its own destiny. He says that Christian development "sees value in two dimensions: the horizontal relationship of people interacting with people and the additional dimension of people finding ultimate meaning and ultimate value in the person of Jesus Christ." He states that it is the most Biblical form of evangelism "because it offers the only true basis of effective human relationships without which development cannot be achieved."

He views, therefore, development as a vital force in church planting. He advocates verbal communication of the gospel, but he also remarks that proclamation of the Word may have to be set aside for deeds of mercy. He realizes that needs may overwhelm the Christian. Not all the needs of hunger and safety can be met. Yet we cannot refuse what we are able to give. We must do what we can. The scope of the work is limited by its very nature. Who has the resources available to aid the world's millions of poor?

In the circles of the World Council of Churches there has been a growing feeling that more ought to be done than merely participating in world missions and world deaconate. At an ecumenical consultation in Montreux in 1970, the delegates provided the incentive which led to the founding of the Commission on the Churches' Participation in Development (CCPD). The chief aim of CCPD is to render aid to churches which are in the process of development and liberation. CCPD's attention focuses on justice, independence and economic

growth, with the first goal being primary. Dr. J. Verkuyl wrote that CCPD "seeks to call the attention of the officials within newly formed governments to the plight of the poor and neglected within their borders and to encourage and help them in the struggle for human dignity, independence, and social and economic welfare. It strives to achieve its goals by issuing detailed studies on trade relations, ecclesiastical investments, applied elementary technology, the organized efforts of emancipation movements, etc., which enable the authorities to analyze the situation and begin tackling the problems."

CCPD makes available experts to aid regional planning. It also proposed that

the churches in the rich countries set aside two percent of their total yearly income to fund projects of CCPD.

As God's people we have a responsibility for the poor and suffering. We must do justice, love, mercy, and walk humbly before our God (Micah 6:8). We are to follow all of God's commandments (Matthew 28:19-20). We are saved to responsible and caring service. We live by every word that proceeds from the mouth of God (Matthew 4:4). Yet the Church is not a development agency. The church can call for development through prophetic preaching and realize something of it through its deeds.

To be continued....

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LETTERS

Christian colleges, beware of evolution theories

Dear Sir:
In the April 24 issue, I found an interesting article by Dr. Remkes Kooistra, about the Pascal lectures, a unique event held annually, at Waterloo University. This is a timely reminder of the status of the secular universities which have evolved from Christian beginnings. Dr. Malik's lectures should be taken to heart by the members of Redeemer College, thereby avoiding its own Waterloo, if that is possible.

As far as the ultimate question is concerned, there is no answer at the modern university, and college for that matter, writes Dr. Kooistra, "Man's thinking power becomes all-sufficient." "Since man wishes to think from cause to effect — it is the only way modern man can think — it is understandable that rationalism also leads to evolutionism. The most dangerous view of evolution is not that theory which tries to explain the origin of the world, but the thought pattern which explains anything as the logical result of something which

proceeded it. It is this belief of evolution which excludes the guiding hand of God and which turns the university into a secular institution par excellence, but in the extreme.

Redeemer College, here we have a clear warning. In order to live up to the expectations of your members, your original aim as outlined so powerfully by Dr. Spykman at last year's annual meeting, beware of those who preach that the theory of evolution is not the most dangerous.

If a Christian college appoints curators who do not believe the Bible story about creation, but who espouse within their rational thinking that the theory of evolution is acceptable (with the guidance of God), then you are immediately on your way to evolutionism and secularism.

I would urge Redeemer College to request from candidates for all positions on its staff, for their views on the Word of God.

If Redeemer College thinks that it can establish and maintain a biblical college with the Redeemer

from the New Testament, without the Creator of Genesis, then we had better forget to start. If Redeemer College is going to listen to those who say the Bible was written in the language of its time, and that therefore, what we read now should not be taken literally, but that we should take into

account what science is revealing to us also, there already is a secular beginning. Let us pray that we may have a Redeemer College, that could also call itself Creator College, Creation College, Genesis 1:6. No evolutionist need apply!

It would just go against the grain of a rational Christian to have

college curators, and/or professors who could pick and choose what to believe from the Bible. One either believes it all, or ignores the Word.

Would Redeemer College dare to start on that footing?

Mr. D. Brinkman,
Bowmanville, ON

Humanism is basis for Dobson theory

Dear Sir:
While I appreciate every one's apparent interest in Dr. James Dobson's films and his insights into child-rearing, I would like to raise a few objections to the seemingly whole-hearted endorsement of his theories by our community. (cf. *Calvinist Contact*, "upcoming events" column).

In the first place, Dr. Dobson offers very simple solutions to all family problems. Frankly, I believe that if our family problems were so easily solved as Dr. Dobson claims they are, life would be a bowl of cherries indeed. It seems to me that Dr. Dobson is most popular because he lifts the guilt of imperfect parenting from the shoulders of the parents and blames all our modern social ills on those "modern" theories of child rearing. If you study the faces of the people in his audience very carefully, you'll find the self-satisfied look of someone who has just had all his most dearly held beliefs confirmed by an "authority" and is relieved that he or she no longer has to feel guilty about beating the children with girdles or whatever.

In the second place, Dr. Dobson's whole theory rests on the principle of stimulus-response. I find it a low blow to consider that

good behaviour — that goodness itself — is based on pure self-interest. It sounds rather like a free enterprise system applied to morality. You learn to economize on your goodness after a while.

Which leads me to my third objection. Dr. Dobson bases his theories of child-rearing to a great extent on the personality theories of a gentleman named B. F. Skinner. Dr. Skinner believes that a person's entire personality is molded solely by his or her environment. He does not hesitate to apply this theory even to religion. Thus, we are Christians only by grace of our exposure to various "external stimuli" — like parents who spanked us if we didn't go to church, or an evangelist who appeals to vulnerable emotions.

There is, needless to say, no room for a deity in this scheme of things. Dr. Dobson knows this and makes an apology of sorts in his books, but can we swallow a theory of child-rearing so quickly when it is so clearly rooted in an apostate view of man?

Dr. Dobson makes the following remark in his book *Dare to Discipline*: "It is an absolute fact that unreinforced behaviour will eventually disappear." And if you thought humans were the crown of

creation, Dr. Dobson states this: "Rewards are not only useful in shaping animal behaviour; they succeed even better on humans." Is there any room in this theory for human responsibility? Can a man be held accountable before God for his actions when they are merely the result of a poor upbringing?

It is more than just a little disconcerting to read such a book. Though outwardly Christian in intent and ideals, the entire underlying philosophy is an extreme form of evolutionary humanism and behavioural psychology of which the most obvious examples are Dobson's frequent comparisons of humans to animals and his flagrant insistence that rules of behaviour apply to both in the same way.

We might thank Dobson for the good insights into child-rearing that he offers. I think we should say "no thanks" to the rest, and accept what we do accept only with a good deal of caution.

Bill Van Dyk,
Chatham, ON

Let us display our emotions to God

Dear Sir:
This is in response to an editorial of May 1, entitled "Christian Superficiality and Evangelism."

Yes, there must be a balanced approach in reaching the world for Christ. A balance in biblical teaching. When the whole Bible is taught a beautiful balance is discovered.

However, I do not understand how the "everything in moderation" approach was used in this context. In Philippians 4:5, Paul talks about moderation when he is urging Christians to be moderate (or forbearing in some translations) in their involvement and dealings with worldly affairs, because the Lord is coming soon. He goes on; "Be anxious for nothing, pray and dwell on whatever is right, pure, honourable, etc." (vs. 8).

You see, God doesn't exhort us to worship Him in moderation, love Him in moderation or praise Him in moderation. His blessings to us surely aren't moderate, are they?

The "apparent joy" was compared to a marriage. It said, "once the joy has worn off, there's little else to keep them in church." Well, like a good marriage, our relationship to God needs to be fed, nurtured and cultivated. We all know that. Like a good marriage the joy doesn't wear off, it grows

deeper! Like a good marriage, emotions and feelings need to be expressed.

Perhaps that's where some Christians have difficulty. God created us as emotional beings, (which is evident when you observe the spectators at a local ball game). Why do we have inhibitions in expressing our emotions to God?

Psalms 47 says: "Clap your hands all ye people, shout to the Lord with the voice of triumph." Psalm 34 says: "I will bless thee Lord, at all times, His praises shall continually be in my mouth." Psalm 48 says: "Great is the Lord and greatly to be praised." And the list goes on.

The praises of God's people are like a sweet fragrance to Him. God desires to be worshipped in "Spirit and in truth" (John 4:23).

Joy, a fruit of the Spirit, works from the inside out. This joy is not the carefree laughter of pleasant circumstances, but is based on an inward relationship with Jesus Christ. It does not wear off unless we allow it to by ignoring Philippians 4:5 and getting bogged down by the things of this world.

The joy of the Lord is my strength, Nehemiah 8:10. Let that be our testimony.

Rose Zimmer,
Crescent Springs, KY

Sing your way home

Dear Sir:
The interdenominational committee in the town of Strathroy has produced a large-print hymnbook with the above title, which contains 122 hymns, choruses and scriptural worship aids. It is being successfully used in hospitals, nursing homes and retirement communities. The committee is a non-profit organization. The production of the book is funded by selling it at cost price, and by grants and donations from clubs, organizations and individuals.

Inquiries are to be sent to the Strathroy Seniors, Hymnbook Committee, 335 McKellar St., Strathroy, ON N7G 2Y6.

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Who else ships arms to El Salvador

Dear Sir:
There is a great deal of propaganda against the United States lately, for shipping arms to El Salvador. This is supposedly a crime against the poor.

Yet, Russia and Cuba have been shipping arms to Africa and South America for years and nobody said a word about it.

The Russians can "peacefully" invade country after country, but still it is the Americans who are the imperialists. Where is the logic in this?

I happen to know a few teachers from Terrace who went to tell the

"poor" to revolt and take up arms. I wonder again, who is preparing for war? Who shipped arms in the first place? Was it the United States? Where is our honesty these days?

Bill Homburg,
Terrace, BC

If you have a comment or opinion you would like to share, please send them in, to the editor.

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Church Page

Christian schools from the covenantal view

† Our Chr. Ref. Church Order reads in Article 71 as follows: "The Consistory shall diligently encourage the members of the congregation to establish and maintain good Christian schools, and shall urge parents to have their children instructed in these schools according to the demands of the covenant."

At our last meeting we were made aware of the serious financial difficulties of the Northumberland Christian School. We are concerned that many members of our church are not supporting our local Christian school.

As a church that emphasizes the covenant relationship between God and our children, we realize the importance of Christian education for all our children.

For many years people in this congregation have asked for a Christian school to be established. Now that we have one, let us put aside our different opinions and all pitch in to support it.

We are all called to discipleship and this means also

sacrificial giving for the work of the kingdom. As Christians, we must all be committed, 100 percent committed, first of all to Christ, and also to the work into which he has led us as a congregation.

Grace Chr. Ref. Church,
Cobourg, ON

Trials of the calling committees

† Some members have expressed the following comments: Why do we not have a minister yet? We should have had one already! Why does it take so long to get one on nomination? Oh, to get a minister should be no problem at all!

Really! Then welcome to the calling committee! You are most welcome! At the last calling committee, three ministers were listed. So far the calling committee and consistory have decided to stay within the province. This is becoming increasingly more difficult. One of the main reasons, among others, is that we are staying within the province because it allows us, to some degree at least, to visit particular congregations to assess potential ministers. But that is also becoming

PRESS PARADE

increasingly more difficult.

Very few ministers with more or less three years service in a new congregation make themselves available for call. And it is very difficult, for example, to drive back and forth from Brockville to Windsor, London, Stratford or wherever on a Sunday. Sometimes delegations have left before daylight and arrived home just before daylight the next day.

Of the three ministers stated above the following complications were encountered. Minister A: So you are vacant, too bad, but I am not available. I belong here. Waste of gas coming to see me. Minister B: I told you I was not moving. What a waste of time coming down here. Think you would know better. Minister C: No, not for the next several weeks. You see, I have spring vacation in California. But otherwise, sure you may visit me.

Do we give up? Of course not! We will prayerfully and patiently seek out the man of God for this congregation. But as far as we can humanly find out, Brockville or for that matter, the whole of Eastern Ontario is not at the top of any minister's list. And with over 30 vacancies in Canada they can

pick and choose. And this area does not rate high in the picking order.

Bethel Chr. Ref. Church,
Brockville, ON

Youth are part of the church

† A discussion was held at the congregational meeting about the fact that approximately 1/3 of our confessing membership was present at the meeting. Much of the discussion focused on the needs of our youth and how we can best minister to them. The question arises whether youth ministry really gets at the source of the need.

Although no one disputes the importance of a ministry to youth, it must be recognized that our young people are the products of our Christian homes. And so, when we speak about the needs of our young people, we also speak about ministering to the needs of our homes, which still have the prime responsibility for Christian nurture. That issue was also raised at the congregational meeting — the need for more spiritual nurture and growth among the adults as well as mutual encouragement in our tasks (fellowship).

If parents aren't involved in the total life of the church, they

are going to have difficulty convincing their children of the importance of this matter. We teach them by word and by example.

First Chr. Ref. Church,
Langley, BC

Koops back on cable T.V. Dialogue

† Pastor R. Koops is back on Cable T.V. with pastor R. Duthie of the Victoria Ave. United Church on the program called "Dialogue." They discuss a variety of topics on half hour programs. On some of the programs an audience will be present in the studio to ask questions for the last 10 minutes. The audience will include young people from both Grace Church as well as the Victoria Ave. Church.

The programs are listed in the *Chatham News*. Each program is shown four times per week: Sundays at 7:00 p.m., Mondays at 8:00 p.m., Tuesdays at 10:30 a.m., and Fridays at 8:00 p.m.

Topics included in the dialogue are: "What is the Church and Its Calling?" "Evolution Versus Creationism," "Co-habitation without Marriage," "The Electronic Church."

The station is very sensitive to responses, so please do not hesitate to write to: Chatham Cable T.V., 491 Richmond St., Chatham, ON N7M 1R2.

Grace Chr. Ref. Church,
Chatham, ON

PASTORAL PONDERING

Giving: A church's account

† Finances are close to the heart of many people. In the society in which we live, money talks loudly. The numerous strikes of the labouring forces in B.C. are usually related to money. From the garbage haulers in Vancouver to the medical doctors in the province, it's all the same story: they want more money! For Christians to live in this sort of materialistic atmosphere is quite a challenge, don't you find? To my view, it is so easy for us believers to be taken in by the same value-systems, the same emphasis that our society has. For me, it is a constant struggle to seek first the kingdom of heaven and its righteousness, trusting that all material other things will be added to me. I suppose it's no different for you.

Money is needed for God's kingdom as well, of course. Every year new and increased needs raise the budgets of the congregations. That's understandable. World missionaries have to struggle with the lower value of the Canadian dollar, and home missionaries face the fact of a higher cost of living. So, Trinity Church's budget went up also for the coming year. That's not so surprising.

In looking over last year's financial statement, you will have noticed that we came within \$3,800 or so of meeting the goal set for last year. That was pretty good! In my perspective, the Trinity congregation gave generously last year. We can only thank the Lord for such faithful giving. Due to economic factors more is needed to go to the local causes, leaving less money available for the work elsewhere. That's regrettable! But the Lord provided for the mission fields in his own way.

A church budget is a guide for knowing the needs and challenges for the congregation. It's a goal we set at the beginning of the year. The budget gives some shape to the members' collective spending. Not all of us like budgets. Some of you have said that we should just spend when there is a need. But a budget organizes those needs, and we learn to discipline ourselves as a congregation. We cannot do everything, nor can we buy everything. Some planning is needed.

But the church budget is also a guide in knowing how much money we should give, and how much is needed. The church budget helps each of us to set aside the kind of money the church needs to meet its goals set at the beginning of the year. Yet, the question is often raised, how much each of us should give. I teach this answer to the young people and to the about-to-be-married couples: "Give as the Lord gives to you!"

In my understanding of the Bible, each of us needs to give

about 10 percent of our income for God's kingdom. Do you agree? Perhaps reading Malachi 3 will help. We can talk about whether the 10 percent is before or after deductions, whether Christian school tuition is included, and similar questions. I believe we need a certain amount of freedom in this regard. In general, if each of us gives about 10 percent as firstfruits for God's kingdom, participating in all kingdom work and giving the local church what is needed, God will bless us richly. Before buying a home, a car, or whatever, we need to be sure that our purchases will not be robbing from God (Malachi 3).

You may be interested in knowing that in meeting last year's budgeted challenges, 25 percent of our families contributed more than \$1,000 each (29 out of 115 to be precise). When I add up the categories of giving provided by the treasurer to the consistory (no names were given, of course), I notice that the same 25 percent of our families provided about \$38,000 for the budget of \$94,000.

Another interesting observation about our giving of last year is that about 36½ percent of our families (42 out of 115) contributed amounts ranging between \$500 and \$1,000. There were, in addition, three single young people who gave in this bracket. This segment of our families provided about \$33,000 toward the budget.

Let me pick yet another fact out of the treasurer's statistics. 29½ percent of our contributing families provided about \$33,000 toward the budget.

Let me pick yet another fact out of the treasurer's statistics. 29½ percent of our contributing families gave between \$1 and \$500 (34 out of 115). There were also 12 young people who contributed in this category. The families here listed provided about \$8,000 toward the budget of the past year.

Another 10 families and 4 singles were listed as having no recorded gifts at all. Some, no doubt, wish their giving not to be known or recorded. Others of this figure have left the congregation. Notice that we have 100 families. But 115 families were recorded as having participated in giving in a recorded fashion.

Let me yet add a note of caution. The additions of the giving in each category is approximate, since the treasurer reported mainly in rounded off figures. Thus, he wrote that there were twelve families who gave from \$901 to \$1,000. The above figures take the averages of such reporting.

What do all these things mean? That we thank God for making us so generous, and willing to share! It also means that when some of us are not yet participating in the measure that God has given to us, we should attempt to improve. What a challenge — to give cheerfully!

Rev. R. Stienstra,
Trinity Chr. Ref. Church, Abbotsford, BC

Church News

Christian Reformed

Called

—to Ancaster, ON, Rev. Ralph Koops of Chatham (Grace), ON.

Declined

—to Brockville, ON, Rev. Bernard Bakker of Stratford, ON.

—to Edmonton (Ottewell), AB, Rev. Sieds VanderMeer of Newmarket, ON.

Released from ministry

Classis Chatham, with the concurring advice of the synodical deputies at its May 12, 1981 meeting, declared Rev. Harry Downs released from the ministry of the word and sacraments in the Christian Reformed Church under Article 17 of the Church Order.

W.C. Veenstra,
stated clerk

Times of worship

Bloomfield, ON — During July and August worship services will be held at 9:30 a.m. and 7:30 p.m. in the church and at 11 a.m. in Outlet Park.

Brampton (Second), ON — Effective June 28, there will be one morning service at 10 a.m. The second service remains at 7 p.m. through September.

Ingersoll, ON — For July and August times of worship will be at 9:30 a.m. and 7:30 p.m.

St. Catharines (Covenant), ON — The time of the second service has been changed to 7 p.m. from 5 p.m. for June, July and August.

LETTERS

Pastoral counselling should be a specialized ministry

Dear Sir:
Thank you for putting the subject of pastoral counselling on the front page of *Calvinist Contact*, issue of May 8. Since the announcement, or pronouncement (Let it be said!) is rather short, leaving many readers wondering what this is all about, I take this opportunity to provide some additional information. I have been interested and involved over the last ten years with the growing movement of specialized training and ministry in pastoral care and counselling. I have also been a regular subscriber to *The Journal of Pastoral Care* for the same number of years.

I agree with Richard Krebs, author of the article to which reference is made, that "Pastors should not be counsellors." Having said

this it is important to know just a bit more as to what he is really saying. What he is saying in the particular article is that pastors serving in the traditional ministry of preaching, teaching, visiting and other, should not take on an additional role of professional counsellor.

From his own experience as a professional counsellor/pastor, he gives various convincing reasons for his position. But then he also makes another equally important point and that is that all pastors need to develop some pastoral skills like listening and sensitivity to the needs of people. He makes a valid point when speaking about "informal therapy," the brief 5-10 minutes of contact as a valuable pastoral ministry. Our seminary training provides ministers with

skills to preach and teach. Additional skills are necessary for pastors to respond more to the personal, emotional and relationship issues of people.

This still leaves room for specially trained pastoral counsellors. From my contact with many Chr. Ref. Churches in Ontario I have found that there is a great need for a specialized ministry such as pastoral counselling. Yet regular pastors should not be counsellors in the sense of longterm counselling. Agreed! But then what is the church as church doing for marriage, for the family, or for the individual other than the traditional preaching, teaching and the occasional admonishing? An additional form of ministry is needed in the church to reach down to and help people with their emotional

and relationship problems.

My specialized training towards pastoral counselling started with my first C.P.E. (Clinical Pastoral Education) course in the spring of 1971. At that point I switched to another track so to speak, yet ministry. By the end of June this year I will conclude a 3½ year period of specialized training and preparation in marriage and family counselling. I am still on the other track of ministry, yet ministry and through the church. It is my conviction that the needs among our people for pastoral counselling is best served through the church, not first of all outside of the church. I see pastoral counselling as that additional form of ministry by a person who is a pastoral counsellor by profession, by choice and training.

It is my vision that in time, not yet, an X number of churches within a geographical area will join together for the purpose of promoting a pastoral counselling ministry among the combined membership. Such an innovative arrangement has at least a double advantage. For one this takes away the burden from any pastor who sees the need for pastoral counselling, yet should not be counselling. The other advantage is that the membership receives pastoral counselling from those trained to be pastors and trained to be counsellors. Perhaps the content and intent of this letter is best summed up in this way: Pastors as counsellors, no; pastoral counsellors, yes.

Peter Mantel,
Vanastra, ON

Nuclear energy in creation

Dear Sir:
When I read the letter from Mr. Brinkman spelling out the dangers of nuclear energy I was reminded of a story that my grandfather used to tell me about how some people were opposed to the development of the car. They would say that cars were too dangerous if they would go faster than 30 km, because cars would kill people. Only a generation later, there were people strongly opposed to the development of airplanes for that was far too dangerous. After all, if God wanted people to fly, He would have given them wings to fly with.

Today, Mr. Brinkman is trying to tell us that nuclear energy is too dangerous to be developed. How then should we look upon the development of nuclear energy from uranium?

The Bible tells us, on a number of occasions that God will take care of His people and provide for them

in all their needs. At first, only renewable sources of energy were used but as the world population increased, God allowed the discovery of coal and later of gas and oil to take care of some of the needs of His people.

I believe that the discovery of

producing nuclear energy from uranium was not an accident but part of God's plan to take care of the ever-increasing numbers of His people. It is unfortunate that this source of energy was first used in a very destructive manner, but we now have an obligation to promote

its use safely for peaceful purposes. Since solar energy is nuclear energy we can say that our Father is a God of nuclear energy. Without nuclear energy we cannot exist.

Praise God for nuclear energy and let us get on with the task of

developing both the renewable as well as the non-renewable forms of energy to His glory and for the benefit of this generation and many future generations to come.

William Luinstra,
Kincardine, ON

Schools and creeds

Dear Sir:
Mr. Bylsma asks in his letter (C.C. May 1) how the Wingham and District Interdenominational Christian High School Society can call itself interdenominational, and yet base its constitution on confessional creeds of the church. Mr. Bylsma also expresses the wish that a Christian School Society would base its constitution directly on the Bible.

Article 2 of the constitution

states that the basis of (Wingham) Society is the Scriptures of the Old and New Testament, which together are the infallible Word of God, as interpreted in Reformed creedal standards, and as stated in the principal guidelines of article 3. These principal guidelines consist of twelve short paragraphs on what we believe the Bible to say about Life, Man, Sin, Jesus Christ, Purpose of Education, etc.

The constitution makes no reference to a particular church.

Christians from more than one denomination can, and do, support the constitution. Therefore, I do not feel the word interdenominational is incorrect in describing this society.

I, too, wish we could have a constitution which would simply state: The Society's belief and purpose is based on the Bible.

In our small town of Harriston, we have nine different churches: all based on the Bible, but some with widely different interpre-

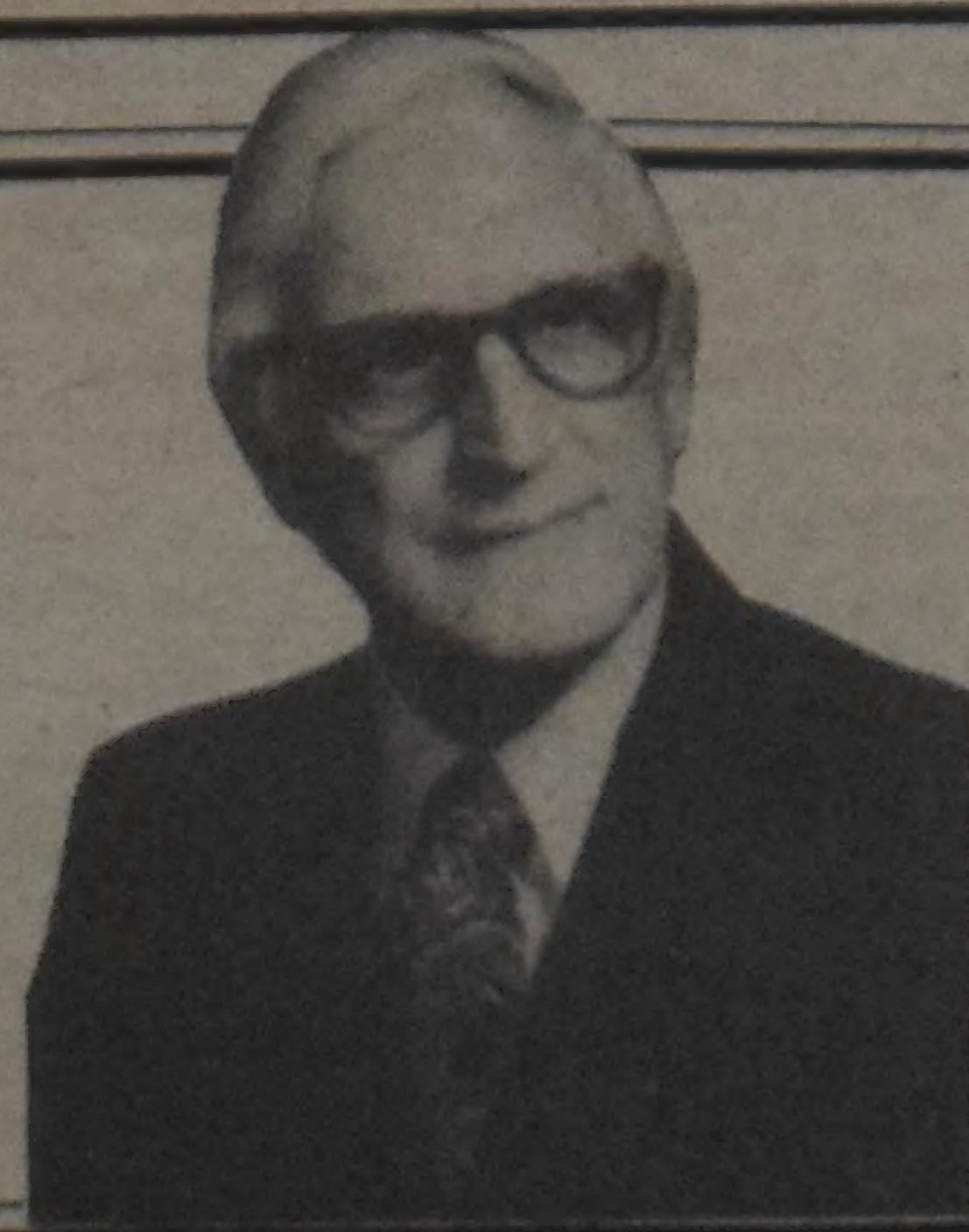
tations and emphases on what the Bible is and says. Sects also claim large parts of the Bible as their basis. Therefore, I think there is considerable merit in giving some indication in the constitution what we mean by basing our constitution and our school on the Bible.

The hope and aim of our society is to establish, with God's help, a Christian high school in Wingham. I thank Mr. Bylsma for his question and for his encouragement.

John Vanderkooy, Harriston, ON

Evangelism Today

by Wesley Smedes



No child evangelism without family evangelism

Everyone loves children — and child evangelism. We ought to tell the story of Jesus to every boy and girl we can reach. There are hundreds and thousands of children in the United States and Canada who do not know who Jesus is. "Suffer the little children to come unto me, for of such is the kingdom of heaven" are words of Jesus that speak to us today.

We have discovered many effective ways to reach children with the gospel. Sunday school, daily vacation Bible school, Saturday clubs, weekday clubs, backyard story hour, Cadets, Calvinettes and

Sunflower clubs, are programs our churches use. We have indeed been in contact with literally thousands of community children. Great!

I say that is "great" — providing we don't stop there. Effective child evangelism means that we must be committed to evangelizing the family from which the child comes. Otherwise serious questions should be raised about child evangelism. In fact, I would go so far as to suggest: No child evangelism without family evangelism.

We of all people ought to believe this wholeheartedly. We are a family church. We believe that God works in and through the family. We are

committed to the concept of the covenant, are we not?

Unfortunately, not all of our churches sense the necessity of family evangelism along with child evangelism. One of our churches justifies their summer Bible school in this way: "We have had the children in our church for a week; we have told them Bible stories, and we will leave the rest to God. Follow-up isn't all that necessary, since God promises to bless His Word."

This is *not* a caricature. This was actually expressed in one of our churches. I'm sure it is not a universal attitude. But it is present among us.

One reason we must question child evangelism without family evangelism is what this is saying to the child and his family. The very way we bring the gospel affects the content of the gospel message, either making it clear or distorting it. *Our very method itself brings a message.*

If a seven- or eight- or ten-year-old boy sees no concern expressed for his family, for his life outside of the hour he is in church, he is hearing a somewhat distorted idea of the gospel. Could he be absorbing the idea so prevalent that

religion is for children, not adults? Could we be confirming the boy's parents in that kind of thinking if we show so little interest for them? The boy would be likely to get an individualistic conception of salvation — "It's for me, but not for those closest to me." And that certainly is not Biblical or Reformed!

Child evangelism? Of course! Let's continue to do all we can to bring the children of the community into our Sunday school, Bible clubs, story hours, Cadets, and so on. But let's not stop there. Let's reach the families. The child very frequently opens the door to the home.

The person who can make the first contact with the family most effectively is the children's teacher. Each teacher should make a commitment to call on the family of the child who comes from the community. And soon!

Many of our churches are beginning to plan their summer programs to reach community children. Be sure to plan for follow-through to the families. And be sure to provide training to equip people to do the calling.

If you reach families you will keep the children. They will not become Sunday school and church dropouts.

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Thousands drawn to the few open churches in China

by Kenneth McMillan

Mr. McMillan is general secretary of the Canadian Bible Society who toured China last fall.

The music that greeted my wife and me as we entered the church service in Shanghai, China on a Sunday last September was "A Mighty Fortress is our God." As we left the church the music that sent us out into the seething masses of the city was "Onward Christian Soldiers." At 6:30 that same morning we had attended a service in a Roman Catholic Church in Shanghai where we found an overflow congregation. Then we went to the 8:30 a.m. service in Moore Protestant Church where we found a congregation of 2,000 men, women and children in a church that seats 1,000. People were sitting on the floor, standing around the walls and in the aisles, crowded outside around the windows and listening to the service through speakers in ten classrooms. Services were held in that church each Sunday morning at 6:30, 8:30 and 10:30, with an attendance of 2,000 at each service. The Church in China may be small but it is obviously very much alive.

The Cultural Revolution which began in 1963 closed all churches in China and only in September 1979 did the government permit a few to open. The most recent report is that 32 Protestant churches and a smaller number of Roman Catholic churches are now open

in the whole of China. Shanghai was at one time the most important centre of Christian activity. Now with a population of eleven million, the second largest city in the world, it has only three Protestant churches open. The government may permit more to open soon. However, it would appear that the largest number of practicing Christians worship, not in the few churches which are open, but in the homes and in small groups. There is no way of knowing how many Christians there are in the "house churches" but the number is significant.

It is obvious that over the course of the past 30 years many Bibles were destroyed. Immediately following the 1949 revolution, church functions were still allowed but not without severe restrictions. Up to 1958 it was possible to hold evangelical meetings but only within the church buildings. Many churches were closed and some were used by the government for factories and commercial purposes. The Bible Society continued to function and maintain its warehouse until the Cultural Revolution.

In 1966 the Red Guards took the Scriptures out of the Bible Society warehouse and burned them in the street for several days. They could only manage to burn part of the stock. Finally, they removed all the Scriptures and sent them to a paper mill to be used for making paper.

For many years the Bible Society has sponsored from outside China, broad-

casting of the reading of the Scriptures over the radio, and this has been one way of sustaining the faith of many. Until recently, listening to a foreign radio broadcast was illegal and dangerous but now it is permitted. When we were in Shanghai we had the delightful experience of hearing by short-wave radio one of the broadcasts of the reading of the Scriptures in Chinese and English. These are read slowly so people can copy the Scripture passages.

Most Chinese Christians today hold the Bible in very high regard. Many who were in prison have been released and they returned to their homes with their faith greatly strengthened by their suffering. One who had served 12 years in prison said she had never really understood the meaning of "For thy sake we are killed all the day long" (Romans 8:36), until she went through the trials in prison all day long, day after day. Some drew their spiritual strength in prison by remembering Scripture verses which they had memorized when they were young. One man said he managed to meditate on a verse of Scripture every day. He said, "When a passage came to my mind, I actually chewed it as if it was a piece of real food which I must depend on to sustain my life for the day." Their suffering was a spiritual blessing and there are many strong Christians in China today.

The government is permitting the printing of 80,000 Bibles and 20,000 New Testaments in China. These are

being paid for by Chinese Christians. The Sunday we attended church in Shanghai an offering was received to help pay for the printing of these Scriptures. The offering was \$2,500 (Canadian) and when one considers the normal income of the people for a 48-hour week is \$30 a month, it is apparent how generous the people are, how serious they are about self-support and how important they feel it is to have the Scriptures printed. Unfortunately, these Scriptures will be in the old Chinese characters which are not easily understood by the younger generation, all of whom have been educated in the new simplified Chinese script. The Bible Society has all Chinese versions prepared in both the old and new scripts and is prepared to provide "plates" for printing Scriptures in China and to send Scriptures into China when this is permitted.

The official policy of the Christian Church in China is to receive no help from foreign sources as they wish to be self-supporting, self-governing and self-propagating. This is a worthy and commendable objective. While it is apparent that the material resources of the Chinese Christians are inadequate for them to reach the nearly one billion Chinese who are not Christians, we ought not to minimize the spiritual strength of the Chinese churches. We can assure them of our friendship and our prayers and we can be ready to receive from them as well as share with them from our abundance.

PASTORAL COUNSELING

Break down walls within the marriage

By Rev. Ralph Heynen

The American poet Robert Frost lived in the New England countryside. He observed that each spring a number of the stone walls that separated New England farms would break down due to the winter's frost. He wrote the following lines: "Something there is that does not love a wall; the frozen ground swells under it; spilling the upper boulders in the sun."

Just as the New England farmers built walls under the well-worn theory that good fences make good neighbours, so people often build emotional walls to separate themselves from others. The emotional walls that they build around themselves or around their families can be just as thick and hard as walls of stone. In this world we're surrounded by people whom we do not know and we all hurry around so fast that we hardly get to know our neighbours. We often misinterpret the way people look at us or the way they act, for often we do not see beyond our own wall. We really don't care what others are like — or what they do.

There are various ways in which we build walls. We do it within the family. At times we withdraw from each other. The fear of getting too close scares us. We may be like the little boy who has done something wrong. He deserves to be punished and so he hides behind the couch or in a closet. We may try to escape confrontation from our mates and we isolate ourselves from other family members in various ways. We may be afraid that we are not going to be

accepted by them. This is particularly true if we have some guilt feelings about our relationship with our mate.

A middle-aged couple had married again after both lost their first mates, and after about ten-years into this second marriage, the wife said to me: "I don't really know my husband. I don't know what he's thinking, or how he feels. I really don't know about his faith or what it means to him. He never opens up to me. My first husband was very free and open."

She felt that there was a wall between them. And she had not been able to penetrate it. We all know people like that. We think we know them well, but really — we don't know much more than their name. We don't know what goes on in our friends' hearts. We may have brothers and sisters whom we don't really know well. We know them, we grew up with them, but we have never learned what goes on in their heart and souls. Sometimes another side of their nature comes out and we say that we never really knew that brother or that friend.

This is true, also, in the case of our mates. When there is a case of infidelity in a marriage a wife may say: "I didn't know my husband felt that way! I never suspected it!" A wife told me awhile back that her husband had been drinking for a number of years and she never knew it. He didn't drink in the house — only when he was at work or in his workshop. Here were two people living together and he had a problem

that she didn't know about.

Some couples try to escape each other after an argument or a conflict — or what is commonly called a family fight. The verbal encounter becomes a bit too hot and the wife runs into the bedroom and slams the door, possibly locks it. The husband may find it more convenient to leave the house, to go to his workshop, or to a bar. Sometimes one of them takes off in the family car and goes for a long ride. In some cases, it may not be a bad idea to separate for awhile. But it's really an immature way of trying to solve a dispute. Sooner or later you're going to have to meet again. Possibly the anger has been discharged but the problem still needs a solution.

The worst type of wall that people build is a legal separation or possibly a divorce. Then they run away from each other completely and want nothing to do with each other.

A mother who had lived a promiscuous life when she was young (including some affairs with rather prominent people) had never talked about this with her husband or her family. She kept it a dark secret but it bothered her. She could never find real peace of soul or feelings of closeness with her husband. Finally she opened up and she talked to her husband. Unfortunately, she did this when she was angry. And she expected that he would reject her when she told him what kind of a girl she used to be. But he listened to her and gradually

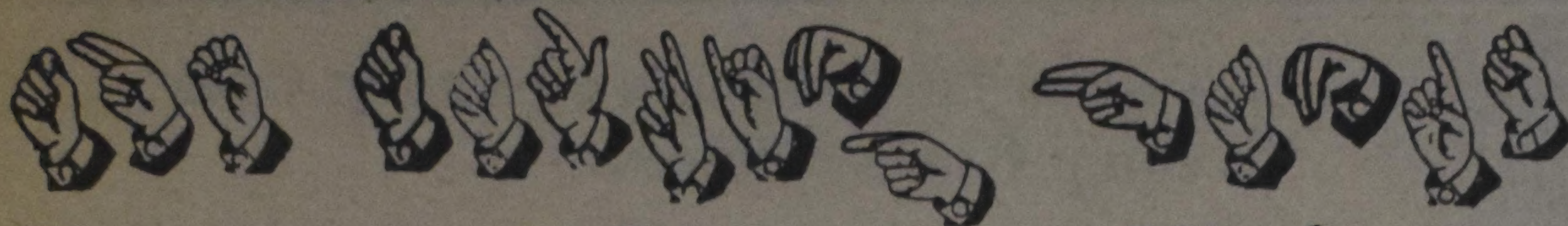
understood her and began to realize that this was the way she was using to break down the wall between them.

How do you break down emotional walls? First of all, you have to realize that there is one. Then begin slowly, brick by brick, and if possible get the other person to help you on the other side of the wall so that together you may remove the wall. Then there will be an openness.

This is necessary in marriage. It's necessary also in good relationships with other people. Even if there is no sickness and things are going along smoothly. We must be willing to open up and not allow ourselves to be hurt. We should not be living on a little island all by ourselves, even in the middle of a busy family. Above all, open yourself to God. If we live in a "I-Me" relationship, we must move to an "I-Thou" relationship. There's no room for walls there. When you talk to God, don't try to hide your feelings; what good does it do? People say that they don't tell God all about their sins. But they suffer for it. Open the walls; break them down! In this way you will have peace with others and peace with God.

Thought for the week:

A Christian is the mind through which Christ thinks; the voice through which Christ speaks; the heart through which Christ loves, and the hand through which Christ helps. Paul tells us that we are the body of Christ.



The Talking Hands

Continued from last week.
Chapter seven
At the playground

Four weeks had passed and the month of August had just started. The Cook's had spent two weeks at their cottage and the Weldon's had visited friends and relatives in their old hometown. Now the holidays were over for the parents but their children still had five more weeks before school would start again.

"Eric, I read in the paper that the playground program started last week and will continue for three more weeks. Why don't you ask the kids next door if they want to go with you. You've gone every year and you always enjoyed it," suggested Mrs. Cook.

"Good idea," agreed Eric.

"I bet some of my friends will be there, too. Lots of people have already come back from their holidays. Jim and Betty can meet them so they'll know a few people before school starts again."

"Do we have to take Gary again?" asked Jim when Eric suggested to go that same day. "Why don't we let him stay home for once, he can't play with the other kids anyway and sometimes I get sick of baby-sitting him."

"The playground leader also teaches crafts, like braiding and making pottery, you know," said Eric.

"There are lots of little kids around who don't join in our games. There's something for everybody."

"Oh, well, let's take him. Mom will make us anyway," sighed Jim, feeling a little sorry for himself. Betty went inside to ask her mother for a snack, and triumphantly showed the others a dozen cookies and a thermos bottle filled with lemonade.

"At least we won't starve," declared Eric as he showed his friends a bag of potato chips.

Several children were playing baseball when they arrived and Eric and Jim joined them. Betty took Gary's hand and went to the playground leader.

Quickly she explained the situation but she did not have

to say much for Gary was wearing his hearing aid and pretty soon a group of younger children were surrounding him and staring at him.

"My name is Pat," the leader, a friendly teenager, introduced herself. "I know a little about deafness, for I have a cousin who is partially deaf. Come on Gary, I have lots of popsicle sticks and we're going to make a piggybank. I'll show you."

Gary looked at Pat and smiled, and pretty soon he was having a great time. "Betty, Jim and Eric, I would like the three of you to play with Gary for a little while," said Pat, after she had memorized the names of most of the children. "You know how to play with him and I want to talk to the other children about him. Just keep Gary busy with crafts."

A few minutes later more than 15 children surrounded Pat. "Let's all sit in a circle and then I'll explain Gary's handicap to all of you," suggested Pat.

"Let's pretend that we live in a very silent world, the world of Gary. It's a world that has no sounds. Let's put our fingers in our ears so we won't hear the birds singing or the wind blowing, or the people talking, or the noises that the traffic makes. Let's start after I have counted to three. One, two, three . . ." All the children obediently put their fingers in their ears and everybody was very quiet for a while until a few girls started to giggle.

"That's fine," said Pat. "Now let's return to our noisy world. It wasn't much fun hearing so little, was it?"

"It was boring!" exclaimed one boy.

"Just a minute, please," asked Pat.

"I'm not finished yet. I want you kids to learn a little more yet. Some children think it's funny to tease people who are handicapped. If somebody is blind, or deaf, or a cripple, or retarded, these children think they should tease that person just because he or she is different. It's often not so much that these children are so cruel, but they just don't understand that you have to help a handicapped person. A blind person, for instance, may need help

crossing a street. If Gary needs help, I want you kids to cooperate. I'll ask Betty and Jim to teach you all some sign language, like; "Come here," or "Sit down," or "Let's play." That way you can communicate a little with him. May I count on your help?"

"O.K., we promise, now may we go?" said the kids and two minutes later everybody was playing again.

Going to the playground was fun. Every day Pat planned new activities. There were games and picnics, story hours for the younger children and craft times for everybody. One day the group visited the zoo and another day they toured a candy factory. Gary seemed to enjoy the playground too, but very few children played with him and often he would watch the others when they were playing baseball or other organized games. Then he would return to his place at the picnic table and start playing alone again. It bothered Pat that Gary was such a loner in her group, and she decided to do something about it.

"Sit down, kids, I want to talk about our plans for next week," she announced one afternoon.

"What's going on next week?" everybody wanted to know, and Pat smiled mysteriously.

"Next week we will have our playground fair and I also have a secret," she teased. "We'll have a parade and a band, we'll play games and have races and prizes. We'll also sell second hand toys and of course we'll sell refreshments. The money we make is for some charitable organization. Your parents and friends and neighbours are all invited to come."

"Hurray!" shouted the children and Eric asked, "What's the secret?"

"I'll give you a clue, it has something to do with Gary," answered Pat and all the children looked at Gary. Poor Gary, he couldn't be in the band for he couldn't hear the music. He probably didn't even know what a playground fair was, for how could you explain that to him? But maybe he could play a few games, he could run fast and maybe he would even win a prize!

Betty tried to tell Gary in sign language what was going on, but Pat interrupted her, "I might as well tell you all," she said.

"I'm not very good at keeping secrets. I talked to my aunt, the mother of my deaf cousin. She lives about fifty miles from here and I visited her over the weekend. I told her all about Gary and how sad it is that he has to play alone so often. She gave me a lot of information and I think we can include Gary in several activities next week. Do you kids want to take a guess?"

The children were quiet for a minute and were thinking very hard.

"Oh, I know!" shouted a chubby little boy. "Let's have a chocolate bar-eating-contest. Maybe Gary will win. I like to be in that too!", and he smacked his lips as if he were already tasting the chocolate.

"Hear him!" laughed Pat.

"Anybody else want to take a guess? An eating contest is not a bad idea, but let's do it with pancakes and let's ask the parents to be the contestants."

"What about a balloon-blowing contest?" asked another girl.

"Gary can blow balloons as well as anybody else."

"A good idea" agreed Pat.

"Anybody else?" Nobody could come up with another idea and then Pat announced with a big smile on her face, "I have learned from my aunt that Gary can play in the band, just like anybody else. And what's even better, he'll even be able to hear, or let's say feel his own music!"

"How is that possible?" Jim wanted to know.

"At home he can't even hear

the radio playing, unless he puts his hand on it." "I'll show you what I brought," replied Pat and a minute later she started to hand out instruments which she had brought in an old suitcase. She had toy drums, bells, flutes, recorders and even a guitar. She motioned to Gary to come and sit down beside her.

"Here is something very special, just for you," she announced, and Gary eagerly grabbed two funny looking objects from Pat's hands. They looked a little bit like the lids of the pots and pans every mother uses in her kitchen and Betty cried excitedly, "Oh, I know what that is, that's a pair of cymbals!"

"Exactly," answered Pat.

"Now I'll show Gary what to do with them." Carefully she guided Gary's hands and all of a sudden Gary started to bang the cymbals. The noise was deafening but everybody stared at him, for he seemed to hear the cymbals! He started to laugh loudly and stopped for a moment and then he started all over again, louder this time. You could tell that he could "feel" or maybe even hear himself play.

"Isn't that great," said Pat gratefully. "Cymbals make such strong vibrations, and you can all see how much Gary enjoys this. The rest is simple. I'll have to teach him the rhythm of the marches we are going to play. I'll come first with my recorder, and Gary comes next with the cymbals. We'll have to teach him to follow me. Next comes everybody else with his or her instrument. We'll have to practise every day, so let's get busy."

Continued next week...

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Elaine Vanduyvenvoorde beams with pride as she shows her work to her grandmother, Mrs. Vanduyvenvoorde at Calvin Memorial's grandparents' tea. Sister Sharon obviously shares in the enthusiasm.

St. Catharines Christian education week: To equip God's children

by Harry A. de Vries
C.C. staff

The St. Catharines Association for Christian Education is certainly not shy about promoting Christian education in the St. Catharines area. The Association, which operates the Calvin Memorial Christian School and Beacon Christian High School, spends more than half of its \$2,500 budget during the annual Education Week alone. This year's Education Week took place the week of May 3, with the theme: "To Equip God's Children." A special committee organized the week's events.

An attractive poster by local artist, George Langbroek, was distributed all over town and appeared in many store and office windows

prior to Education Week. It appeared as an ad in the *St. Catharines Standard*. Five thousand brochures outlining the week's events were distributed in St. Catharines churches. The area Clergy Fellowship highlighted Christian education on a local cable T.V. station, and the Calvin Memorial choir also appeared on the station. Information about Christian education was distributed from a booth at a local mall during the week.

On Monday evening, May 4, a baseball tournament served as an opener of the week's activities. Tuesday morning, 35 specially invited guests, most of them new to Christian education, met for breakfast at Beacon Chr. High. Guests included area ministers, M.P.s, M.P.P.s and public school officials. About

150 grandparents visited Calvin Memorial on Wednesday's grandparents' morning. That evening, Rev. Morris Greidanus of London spoke at a service of praise and thanksgiving for Christian education. Open house was held on Thursday.

Was the Education Week promotion successful? Mrs. Grace Hunse of the organizing committee thinks it was, especially in view of the fact that a Lincoln County Board of Education trustee was present at the Tuesday breakfast and the *St. Catharines Standard* gave very positive coverage. As a result there may not be a long waiting list of students trying to get into Calvin Memorial or Beacon, but St. Catharines residents should have a better idea of Christian education at the two schools.

Christian education movement continues to grow across country

by Harry A. de Vries
C.C. staff

With the release of a cloud of helium-filled balloons, students at Jarvis (ON) District Christian School began their birthday party, and the school's yearlong celebration of its 25th anniversary. A homecoming weekend was organized for former teachers and students last March and a banquet and re-dedication evening in April.

Jarvis has come a long way since the time when members of the building committee roughly determined the size of one of the first classrooms by simply pacing off the dimensions since a measuring tape wasn't handy. The steel beam ordered to support the roof was a little short and adjustments had to be made after the walls were up. The school has been adjusting ever since, an additional wing of classrooms and then, recently, a gym.

It is just one of the schools that is the result of the Christian community's commitment and hard work. John Calvin Christian School in Strathroy is

also celebrating its 25th. John Knox in Mississauga recently dedicated its new addition which included a gym, classrooms, and a new staff room. Smithville High began this year in new facilities. John Knox in Surrey has just moved into its beautiful new building. Duncan Christian's building was moved and added to. There is talk of adding a gym also. Richmond and Shannon Heights are negotiating sales of their present buildings in order to be able to move to more spacious locations. Cedars Chr. School in Prince George needs to expand and Kelowna Chr. School would like to as well. These are just schools that are members of the Christian Schools International (CSI).

Canadian Reformed

The Canadian Reformed schools are also looking at expansion. There have been no additional school openings in the past year, but the 17 schools are generally looking at adding classrooms. And this fall the organization of schools hopes to open a teacher's college in Hamilton.

In 1978, Free Reformed

school, Rehoboth Christian School, opened in Copetown, just outside of Hamilton. It currently offers grades 1 through 10 but plans are to add grade 11 this fall. And the Netherlands Reformed Church as started its own school in Norwich, Ontario.

Whether the numerical growth will continue is difficult to predict. Will there always be commitment to Christian education? Will costs prohibit increased enrolments? Some schools are worried about the future. Not all elementary

Christian students are continuing on to Christian high school. But, on the other hand, there seems to be a growing interest in Christian schools by non-reformed people. Commitment by both parents and teachers to the cause is still necessary.

Educators discussed their concern for Christian education recently at a conference sponsored by the Society of Christian Schools in B.C. (SCSBC). The conference, "Shaping Christian Schools" dealt with scripturally-based

teaching approaches, with willingness to help others in establishing Christian schools, with leadership in the Christian approach to education, and with stimulation of effective parental-community control of the schools. Concrete plans were made for the writing of a book on the goals, philosophy, pedagogy, curriculum and classroom practices in the Christian school. The possibility for a scholarly Christian educators' journal and other conferences are under consideration.

Wingham school society has vision

The Wingham and District Interdenominational Christian High School Society held its spring membership meeting on May 15, in the Wingham Bible Chapel.

"Faith, not fear," was the underlying theme of the address given by Rev. Andrew Kuyvenhoven, editor of the *Banner*. He outlined the historical development of schools. At first, in Europe, Canada and the United States, church controlled the schools. Over a period of time, the influence of the church decreased, and the government moved in and assumed control of the

schools and curricula. In free countries the churches operated the schools; in totalitarian countries, the state controlled schools.

Rev. Kuyvenhoven pointed out the implicit danger in government gaining total control of the education of our children. He also explained the personal (family) and the corporate (church and school) responsibility for teaching the Christian way of life to our children. Each has a specific role to play in the development of the child, but the end result will be a person who is prepared to assume the responsi-

bility of being of service in this world, for Christ's sake.

Some 112 people attended this meeting to hear the speaker, and then to discuss and accept the proposed by-laws.

We thank our heavenly Father for the unity of purpose which is prevalent among the various groups represented in our Society. We pray that the Lord will continue to bless us, so that the vision of a Christian High School in our area may become a reality in the near future.

Jenny Oldengarm,
Harriston, ON

Ontario - May-June

*Last autumn's leaves stick sodden, wet,
A moist, embracing blanket on
This wakening earth; damp rivulet
Of last year's fall on this year's lawn.*

*The crocus and the hyacinth,
Break forth to thrill Vivaldi's soul.
Between the oak's green labyrinth,
Replies an orange oriole.*

*The Hallelujah chorus here
Compels you stand — compels you stay,
Folding your hands as white-tailed deer,
With you in leaping chorus play.*

*The cup of May — the plate of June,
Our eyes are fed like royalty,
Snowdrops and violets are strewn,
A table You have furnished me.*

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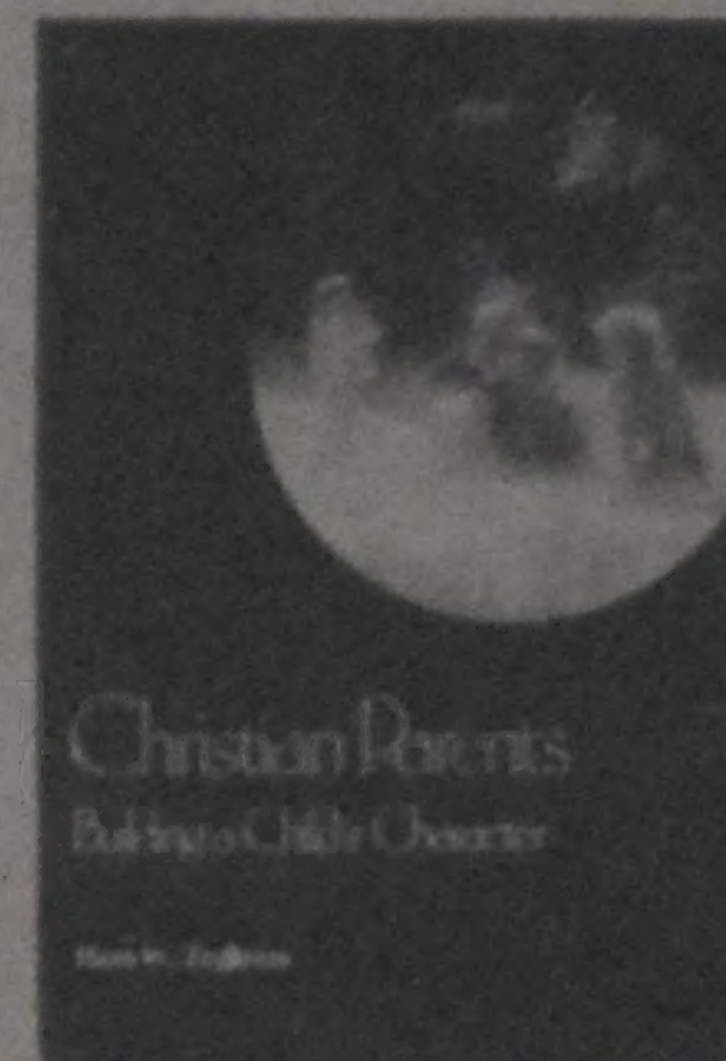
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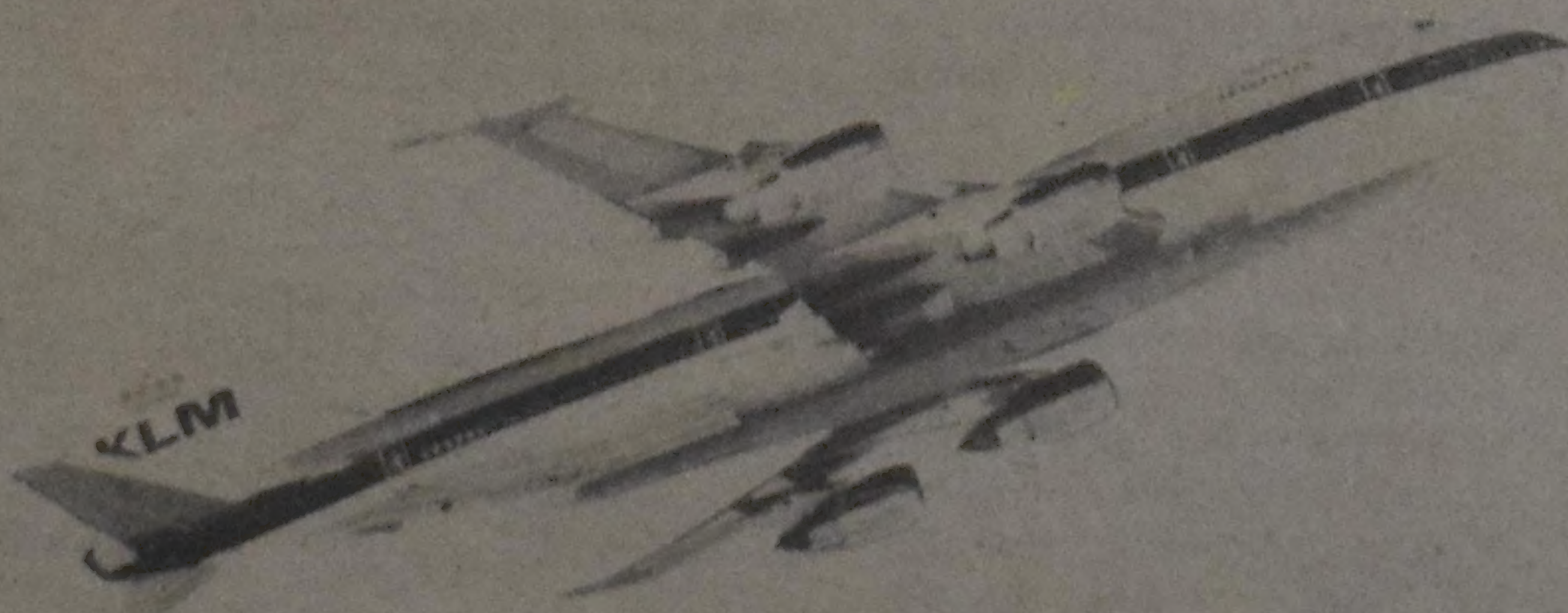
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 - Contest deadline: August 14, 1981 postmarked.
 - The contest is not open to employees and families of K. Knight Publishing Limited and KLM Royal Dutch Airlines.
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Ministers hear about church's role in society

by Gerald Vandezande

An introductory statement presented to the Christian Reformed Ministers' Institute held on June 3, 1981, at Calvin College, Grand Rapids, MI.

The Christian Church in North America is part and parcel of a continent which has succeeded in securing an abundance of so-called material wealth, but failed to share with the needy. The Body of Christ is involved in a political order which is strong in promoting military power and putting its trust in arms, but weak in pursuing peace and following the Prince of Peace. The People of God are participating in a socio-economic system which is aggressive in conquering new frontiers, but regressive in

conserving creational resources.

The Christian community lives in a culture which not only has more churches and evangelists, radios and TV sets, schools and teachers, but also more crime and corruption, guns and bullets, police and prisons than most free countries in the world.

Christians are members of societies and shaped by structures which claim to be among the most Christian and tolerant, equitable and democratic anywhere, but which often are among the most exploitative and racist, oppressive and discriminatory when it comes to dealing with the poor and the needy, the hungry and the refugee, the native peoples and other minorities — the twentieth-century widows and

orphans who have no real home and no safe haven, who have little or no food and hardly any protection.

In this wasteful world, in this violent culture, in this suffering society, God calls the Christian Church to be a dynamic demonstration of the Good News. In the midst of this widespread misery, Christ challenges His Body to be a public servant of the Way, the Truth, and the Life. In this broken situation, the Spirit commands each and everyone of us, and all of us together, to do justice, show mercy, and walk humbly with our God (Micah 6:8).

In this idolatrous world, the Christian Church should advocate and demonstrate the way of radical repentance and renewal. In this inescapable reality, we should become not only hearers and preachers, but also followers and doers of the Word. In this wasteland, our families, churches, institutions, and organizations

should seek to be full-fledged channels of societal blessing, active agents of racial reconciliation, joyful ambassadors of cultural renewal, living signposts of the Lord's coming kingdom of social, economic, and political healing and shalom. We should try to do so by the grace of God, all the while recognizing our own sinfulness and need for salvation.

In all seasons, each day, and in every situation, the Christian Church is unequivocally and unconditionally summoned to be a prophetic presence in the world, not an added burden or a useless image of it. For Christians, too, shall not live by bread alone, but by every word that proceeds from the mouth of God (Matthew 4:4).

Such is the clear-cut challenge of Biblical obedience and the unique privilege of Christian discipleship. The comprehensive message of the Scriptures excludes none. It comes to one and all regardless of

race or status.

No amount of religious manoeuvring or ecclesiastical politicking can relieve us and our Christian institutions of the Biblical responsibility to be the Body of Christ and the salt of the earth. Our task is not to be mere custodians of church buildings, but to be wise stewards of the good creation. Our responsibility is not to be passive pewsitters and fearful spectators, but active worshippers and servants. Our life is not to be worthless prisoners of worldflight, but fruitful advocates of creation-wide service — public witnesses who prayerfully work in harmony with the Lord's liberating law of love in every area of life.

Christians may not hide the light of the Gospel under a bushel or under an ecclesiastical roof or within a Christian organization. Instead, we must be the light of the world

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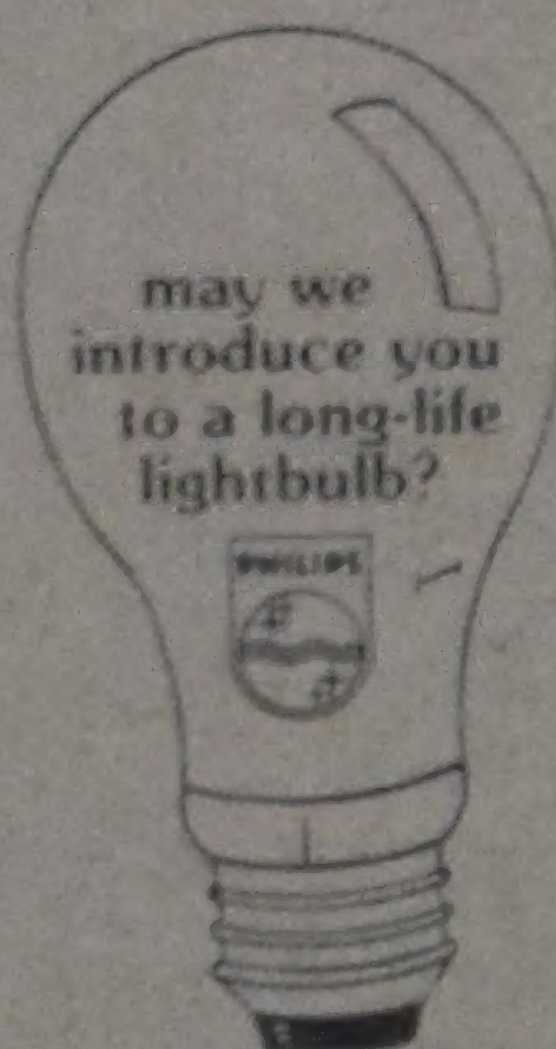
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Revenue Canada stalls McBurney's court appeal

Christian school supporter Lyle McBurney has received notice that his request to take his tax appeal on income tax reassessments directly to the Federal Court of Canada, Trial Division will be granted. The Toronto firm of Fitzsimmons, MacFarlane and Johnson is awaiting formal notice before preparing its statement of claim. A date of an "examination for discovery" will then be arranged for McBurney's tax counsel and Revenue Canada's lawyers.

... BULLETIN ...

It has just been announced that Revenue Canada has reversed itself insisting that Mr. McBurney's tax appeal must be considered by the Tax Appeals Branch of Revenue Canada. This unusual reversal has the effect of delaying a court-based hearing. The reasons for the tax department wanting to delay the trial are not stated in the government's notice to Mr. McBurney. The effect may delay court proceedings for up to six months.

Mr. McBurney said it is important that other taxpayers who wish to challenge Revenue Canada file a formal notice of objection within 90 days of the date of issuance of a Revenue Canada notice of re-assessment. "Several school supporters have asked me how to file an appeal and what chance of success my case will have" said McBurney. "The Committee for Justice and Liberty will explain the procedure to anyone who wants to combine their case with mine."

A taxpayer filing an appeal must provide certain basic information to tax counsel and an authorization that will allow counsel to have access to the relevant information Revenue Canada has on file on the taxpayers reassessment.

As for the chances of success, that can't be predicted. "I have weighed the possibility that my appeal may fail, but in that case we will be no worse off," said McBurney.

McBurney went on, "Various groups have gone to Ottawa as a consequence of the hardship to school supporters brought on by Revenue Canada's narrowed-down interpretation of what constitutes a donation by parents to a charitably-registered school society. The lack of a common or centralized response seems to be a factor in Revenue Canada's stiff approach."

"In that respect a well-argued judicial presentation should reinforce the other efforts which, until now, give the impression of being fragmented or parochial. Some groups in Canada favour a single line of response, namely, an attempt to bring

about a change in the Income Tax Act. They suggest Revenue Canada's interpretations must be respected on the basis that the law (or more accurately, the regulations and circular rulings) must be obeyed without question.

In Mr. McBurney's view the law was wisely written to encourage an appeal where the taxing authority may fail to do justice. The existence of democratic processes to help clarify the obligations and rights of both the government and the citizenry is a blessing to be appreciated; especially in this instance, where matters of religious practice and belief are being defined bureaucratically in a manner foreign to the usual administration of the law.

"The issue is not the existence of some partial financial assistance," he said. I am confident that parents are committed to the kind of school alternative they want for their children, even if no tax advantage existed.

It is conceivable, too, that a successful tax appeal might provide an equal measure of tax relief for all independent school supporters, not just those who support a school that has a religiously-stated educational creed for its operation. It is on the behalf of such people, also, that the action is justified.

"Since Revenue Canada seems bent on having its way it seems to me there is nothing to lose and much that might be gained by a judicial appeal," said Lyle McBurney.

Many C.C. readers will be following the stages of the McBurney test case with interest.

(Matthew 5:13-16). We must be that in our respective places of responsibility, according to our different gifts and abilities. We must be that, but never alone, always together! As God's people we are called to be a letter "written not with ink but with the Spirit of the living God" for all the world to read and see; not only on Sunday, but also on the other six days; not only when we worship, but also when we work; not only when we struggle in prayer, but also when we engage in politics.

Living sacrifice

That's why we are called to present our whole life, including that of our churches, educational institutions, business enterprises, labour organizations, community associations, and political parties, as "a living sacrifice, holy and acceptable to God." That is our reasonable service, for we have been redeemed by

Christ so we "may prove what is the will of God, what is good and acceptable and perfect." Not only as it censures abortion and prostitution, but also as it condemns the arms race and warfare; not only as it detests pornography, but also as it abhors poverty; not only as it deplores the degradation of sexuality in Canada and the United States, but also as it denounces the violation of humanity in Central and South America; not only as it rejects communism and socialism, but also as it repudiates capitalism and secularism — the dominant religions of our time, neither of which seek to live out of Christ the Creator, Redeemer and Sustainer of life.

Right in the midst of misery, poverty, and exploitation, where totalitarianism, materialism, racism, and militarism raise their demonic heads, right in the midst of modern day sin and slavery, God's children of the resur-

reaction must be neither reactionary nor revolutionary. We are called to be peaceful resurrectionaries. We must persist in proclaiming salvation and liberation in Christ. We must unite in demonstrating that Christ did come to "make all things new." This is our historic responsibility!

For God so loved the cosmos that He gave His only Son to save it. Christ gave His life so we may have it abundantly and give it generously in the service of others by doing the truth in love.

Let us do so in faith and in unity with all who first seek the coming of God's kingdom and

His righteousness. Let us do so in word and in deed to the utmost of our power, at home and abroad. Let us thus humbly seek to fulfill our social responsibility as Christian Church in a broken world. May all of us be found faithfully doing the Lord's will until He returns.

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Winged upon the cheerful feathered friends,
Blooming in the orchards and the fields,
Gushing out of little muddy streams,
Playing havoc with the changing weather,
Turning greys and browns to luscious greens,
I want to sing.*

*When I smell the spring,
Productive in the dark and fertile soil,
Upturned by the hands of patient toil,
Scented perfumes dripping from the air,
Coating surfaces with morning dew,
Flowers sweet in fragrance, wild and fair,
I want to sing.*

*When I taste the spring,
Cold refreshing water from the well,
Clean and cool and tingling on the tongue,
Syrup buckets hanging on the trees,
Juices in the shades of lilac mauves,
Hone from the table of the bees,
I want to sing.*

*When I feel the spring,
Walking through the grass on sandaled feet,
Sifting sandy grains inside my palms,
Spreading fingers on the velvet moss,
Skipping stones and catching water sprays,
Unencumbered, like the albatross,
I want to sing.*

*When I hear the spring,
Gently splashing symphonies of sounds,
Frogs that croak their bases in the ponds,
Junebugs buzzing choruses of light,
Encore! Encore! Make a joyful noise,
O creatures of the day and of the night.
Come strum with me a chord in God's ensemble!*

*Tim Burtz,
Bramford, ON*

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9. *Interpretation*

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News stories are always biased, conference told

by Wilma Binnema
Vander Schaaf
C.C. staff

Don't believe what you read in print. At least don't believe it is the whole story. The true objectives of responsible journalism have been lost in making news salable. Distortion, deliberate or unwitting, is perpetuated by wire services, correspondents, and newsroom reporters and editors.

An International News Blues conference was held here in Edmonton on May 8 and 9. The conference was sponsored by the Edmonton Cross-cultural Learner Centre and the University of Alberta Students Union. Journalists of a variety of job descriptions and colours attended as well as interested and aware media consumers.

The conference attempted to deal with some thorny questions related to different aspects of journalism: Can the media be objective? What are the consequences of 'crisis coverage'? Who decides what becomes a "big story"?

Participants included the following reputable journalists: Jacques Marchand, publisher of *Mother Jones*; Hugh McCullum, editor of the *United*

Church Observer; Antoine Char, Montreal staff of the Interpress Service "The Third World News Agency"; and Steve Hume, news editor of the *Edmonton Journal*, along with several freelance writers and reporters.

Hugh McCullum, editor of the *United Church Observer*, lamented the fact that news has become a commodity. Responsible journalism in the true sense, according to McCullum, ought to provide a service to the reader and viewer, (who is seen first of all as a human being rather than a segment or a certain type of population) and who needs to know the truth about society and what is happening there, in order to make one better equipped to know how to govern oneself for the betterment of society.

Unfortunately the news, that is the reporting of it, often titillates or generally confuses readers. A "big story" apparently has to contain the following elements: it has to be sensational, or contain a reference to a Marxist inspired insurrection, or expose some scandalous action by a high profile politician.

Whether the distortion in

news reporting is a conspiracy or not, as some radical left-wingers believe, is questionable. It seems rather obvious that the wire services, whose revenues come in disproportionate amounts from one government or another, whether that be the United States, South Korea, or the Soviet Union, are not free from bias. Besides, as one Edmonton freelancer said, "Wire services have an overwhelming influence on what makes up the content of everyday news." Mr. Kelly went on to explain that in the practicality of choosing between the taped telephone report from an on-the-scene reporter, and the voluminous printed reports from the wire services, the latter often wins out. The job of the newsroom editor is all too often one of choosing from many print-outs, rather than investigating the many-sided truth of an issue.

Although some would have us believe that the view espoused in our "dailies" is part of a capitalist conspiracy, others prefer to say that a conspiracy is not necessary. We are in a sense hooked by too many of the capitalist's ideals already. Mr. McCullum found a more simplistic explanation for the distortion. News needs to be sold. To cover Third World events on-the-scene and preferably with background is expensive. Furthermore, said McCullum, many assumptions are made as to what the average reader is interested in. Steve Hume of the *Edmonton Journal* said readers were interested in local events first, provincial second,

nation-wide events third, and finally there might be some interest in world-wide events — least of all from Third World countries.

Mr. McCullum was also critical of covering crisis situations. We neglect the history and background, milk the crisis dry and subsequently and succinctly (as in the case of El Salvador), report on daily or weekly body counts.

A freelancer from Winnipeg, who had recently been in Nicaragua, came with an assortment of clippings to illustrate examples of distortion on several issues. He illustrated how a one-sided view had been portrayed in the case of civil strife, or how by choice of words (e.g. terrorist or freedom fighter) a certain view was implied. Consumers of media would do well to look somewhat more critically at the printed word to detect just this type of distortion.

As editor of a church-related magazine, Mr. McCullum contributed something in the way of alternate journalism, for which I felt some sympathy. As Mr. Marchand said, "We don't need another leftist newsletter in which the left can wax more eloquently to each other." Alternate, responsible journalism may very well have to use the media that's available now, or begin something of high quality with a more than narrow, predictable market or audience.

The conference was a call to journalists to their proper responsibility of service to the reader or viewer. It was clear that self-censorship exists

among many reporters in order for them to keep their job. It was obvious that the alternatives are not always very simple. Wherever and whenever the highest form of journalism can be practised, it must be done for the sake of the betterment of society, and as we Reformed Christians are apt to say, for the furthering of the kingdom of God.

The conference also says something for the reader and viewer. The responsibility lies also in the consumption of the news. Discretion, seeking the many-sided truth, and responding in an appropriate manner; these are the responsibilities of the media consumer.

It must be realized that in no way did I present the many-sided truth of the media conference. I am unable to portray the varied responses, feelings, and activities of all the participants and attendees of the conference. I gave Mr. McCullum more billing than anyone else. As with any story, it is told with a perspective which cannot be separated from who I am, my upbringing, my experiences and even my friends. Neither can I apologize for this fact. I am aware of who my audience is, and hopefully of what their interests are, and more importantly, what I feel they need to know in order for them to govern themselves and their society for the betterment of their fellow human beings and the furthering of the kingdom of God. And that is quite an order which I may only attempt to fill.

So I am humbled once more, both as writer and as media consumer.

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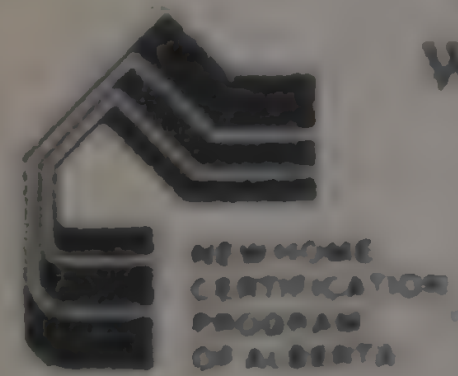
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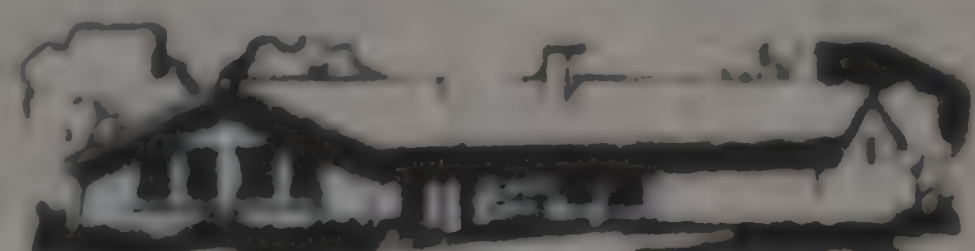
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Vice-president of USSR unregistered Baptists sentenced

LONDON (EP) — Pastor Pyotr Rumachik, vice-president of the unregistered inde-

pendent Baptist denomination (Evangelical Christians-Baptists) in the Soviet Union, was

sentenced on March 21 to five years at hard labour because of his work with that religious group, according to the East/West News Service. Pastor Rumachik has already served four terms of imprisonment in the USSR previously (a total of eleven and a half years).

Three other Soviet Baptist leaders from the town of Makinsk in the Tselinograd Region of Kazakhstan were put on trial March 24. The results of that trial are not yet known. All three were allowed to remain in freedom after they had signed an agreement that they would not leave town.

The three accused Baptist leaders turned to Christian lawyers in the West, asking attorney Klaus Schneider of Flensburg, West Germany, to represent them before the Soviet court. Schneider agreed to do so, but his attempt to negotiate with the Soviet government on behalf of the three men has thus far been rejected by Soviet officials.

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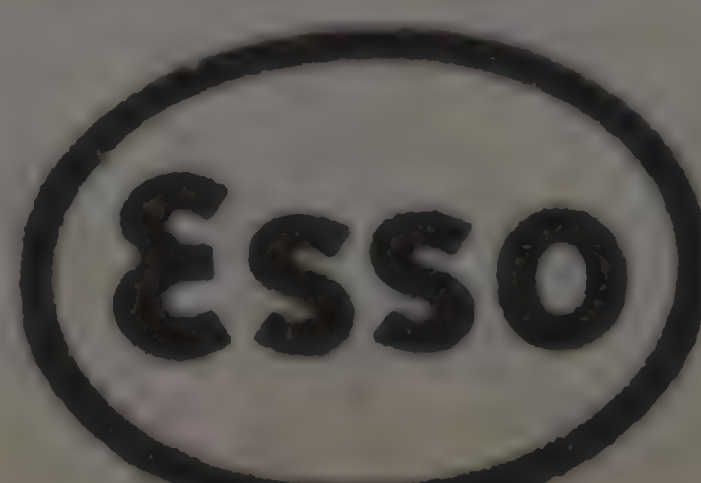
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Behoeftte aan een beter pensioen systeem

door Ben Malkin

(Canadian Scene) — Tijdens een onlangs gehouden conferentie waaraan werd deelgenomen door afgevaardigden van de federale en provinciale regeringen, vakbeweging en het bedrijfsleven is men het er over eens geworden dat er diepgaande wijzigingen gemaakt moeten worden in het Canadese pensioenstelsel.

Het Canadese pensioenstelsel bestaat uit Ouderdomspensioen, het Canada Pension Plan/Quebec Pension Plan en particuliere pensioenen. Verder kan men hierbij ook denken aan persoonlijke pensioenverzekeringen, spaarrekeningen, en het zg. Registered Retirement Savings Plan, waarbij de premiebetalingen van het belastbaar inkomen afgetrokken mogen worden.

Ouderdomspensioen wordt betaald aan iedereen die 65 jaar of ouder is en meer dan 20 jaar voordurend in Canada heeft gewoond. CPP/QPP wordt betaald aan iedereen in Quebec of de rest van Canada

die er aan betaald heeft. Het Canadian Pension Plan en het Quebec Pension Plan zijn apart, maar komen met elkaar overeen en een inwoner van Quebec die naar een andere provincie verhuist blijft toch gewoon zijn rechten op pensioen behouden. Dat geldt ook andersom. Aangezien bijdragen verplicht zijn, is bijna iedereen verzekerd.

Particuliere pensioenverzekeringen zijn overeenkomsten tussen een werkgever en een werknemer. Slechts ongeveer 50 procent van de Canadezen hebben een dergelijke verzekering.

Gedurende de afgelopen twee jaar is er op dit gebied een intensieve studie gemaakt door het Economic Council of Canada, het Conferende Board of Canada, een research organisatie die economische problemen bestudeert, en een senaatscommissie onder leiding van Senator David Croll. Daarnaast zijn er ook in verschillende provincies studies ondernomen, zoals onlangs door een Royal Commission on Pensions in Ontario.

De conclusies die men uit die

studies getrokken heeft kunnen als volgt samengevat worden.

Dekking

Hoewel bijna alle Canadezen Ouderdomspensioen en uitkering uit het Canada Pension Plan krijgen bij het bereiken van de pensioengerechtigde leeftijd, zijn veel te weinig Canadezen ter aanvulling van die pensioenen gedekt door particuliere verzekering. Slechts ongeveer 50 procent heeft een aanvullende verzekering.

Particuliere verzekeringen schieten vaak te kort

Overheidsverzekeringen worden steeds herzien met het oog op de inflatie, maar dat is bijna nooit het geval met particuliere pensioenen. Iemand die 5 jaar geleden met pensioen is gegaan krijgt thans nog precies hetzelfde bedrag in de meeste gevallen. Sommige zaken brengen de pensioenen zo nu en dan omhoog, maar dat is geen wettelijke verplichting.

Als iemand van betrekking verandert

Een verzekerde verliest vaak al zijn pensioens rechten als hij van betrekking verandert. Hij krijgt het geld dat hij heeft bijgedragen terug, maar wat de werkgever voor hem heeft bijgedragen verliest hij. Men neemt thans gelukkig over het algemeen aan dat de

werknemer recht dient te hebben op alle rechten die hij in zijn diensttijd bij een firma heeft „verdiend,” en dat geldt zowel voor de door hem zelf betaalde premie als voor de door de werkgever betaalde premie. In de meeste gevallen geldt dat thans echter nog slechts na een diensttijd van tenminste 10 jaar.

Het recht van de overlevende.

Vrouwen hebben, net als mannen, recht op ouderdomspensioen. Maar tenzij zij zelf gedurende vrij lange tijd ook gewerkt hebben en aan het CPP/QPP plan bijgedragen hebben, hebben zij geen recht op pensioen in het kader van deze verzekeringen. Zij ontvangen echter wel 60 procent van de CPP betalingen die hun echtgenoten ontvangen, nadat die komen te overlijden.

In het geval van particuliere verzekeringen is het echter zo dat bij het overlijden van de verzekerde persoon, alle betalingen ophouden.

Geen wonder dat oudere vrouwen vaak een armoedig bestaan leiden. Het is wel zo dat gepensioneerden die verder geen inkomsten hebben, naast hun ouderdomspensioen recht hebben op een Guaranteed Income Supplement, en het niveau hiervan wordt ook regelmatig aan de inflatie aangepast, maar in totaal blijft

hun inkomen toch nog beneden het zg. armoede niveau.

Er zijn vier problemen die aangepakt dienen te worden. De Minister van Sociale Zorg, Monique Bégin, heeft voorgesteld in het Parlement de problemen op te lossen door verbetering in de particuliere sector. Tegenstanders van dit standpunt wijzen er echter op dat de provincies in dat geval nieuwe wetten moeten uitvaardigen, omdat zij op het ogenblik in het geheel geen zeggenschap hebben op dit gebied. Daar staat weer tegenover dat werkgevers wel op eigen houtje verbeteringen kunnen aanbrengen. Als we moeten wachten op een overeenkomst tussen alle provincies, dan ziet het er niet naar uit dat we spoedig resultaten zullen bereiken.

Tijdens de conferentie in Ottawa zei Eerste Minister Trudeau dat hij hoopte in juli een conferentie van federale en provinciale experts bijeen te kunnen roepen om dit probleem te bespreken. Vakverenigingen en andere dergelijke groepen hebben er echter op aangedrongen dat een oplossing gezocht wordt via het ouderdomspensioen en de CPP/QPP pensioenverzekeringen, omdat een oplossing dan veel sneller bereikt kan worden.

Onder Ons

Weduwen worden soms vergeten

Dear Sir:

Graag zou ik eens uw aandacht willen vestigen op een groep vrouwen die worden vergeten in onze sociale uitkeringen in Canada. Er heerst vooral onder mensen van hollandse afkomst een misverstand dat een weduwe hier altijd automatisch een weduwen-uitkering krijgt. Dat is alleen het geval als je zestig jaar of ouder bent.

Ik neem mezelf maar als voorbeeld. Mijn man was 42 jaar toen hij overleed, ik was 39 jaar. Mijn man was 8 jaar ziek (kanker). Ik bleef achter met 6 jonge kinderen en nu deze volwassen zijn kan ik nog weer eens helemaal opnieuw beginnen om voor mezelf te zorgen.

Voor Canada Pension kom ik niet in aanmerking omdat m'n man daar niet aan betaald heeft en het trad pas in werking in 1968. Nu is mijn ervaring dat de diakenen van de Chr. Ref. Church ook niet erg op de hoogte zijn van de sociale omstandigheden. Graag zou ik daarom eens een artikel in C.C. zien dat de lezers op de hoogte brengt van de werkelijkheid. Als mensen met een goed inkomen het al moeilijk hebben in deze tijd van inflatie, kunt u zich dan de financiële omstandigheden indenken van vrouwen zoals ik? Want ik ben het niet alleen.

Bij voorbaat mijn dank.

Hoogachtend, (Mrs.) Wijke Barens, Acton, ON.

PERSOVERZICHT

- David Lewis, een van de oudere generatie van romantische socialistische stierf in Ottawa. Heel Canada betreurde zijn heengaan. De tegenwoordige leider van de N.D.P., stond in het centrum van de belangstelling. Kameraad (zou ik hem zo mogen noemen?) Broadbent moest zijn gevolg achter laten in Mexico toen een of andere derderangs luchtvaartmaatschappij de reservatie niet wilde erkennen. Wij zijn allemaal een beetje trots op Broadbent die nogal geëerd werd met de afvaardiging van de Internationale Socialistische Beweging als vredemaker in Midden-Amerika, speciaal in El Salvador waar Amerika zo nodig wapens heen moet sturen. Of hij de verhitte gemoederen wat zal kunnen bedaren, betwijfel ik, maar dat neemt niet weg dat de internationale broeders hem een belangrijke taak hebben toevertrouwd. Voor zijn vertrek trok hij nog even van leer in het parlement en gaf een lustig nummertje weg over buitensporige bankwinsten.

- De olie-oorlog tussen Ottawa en Alberta trekt haar bloedloos maar toch wel duur spoor door onze portemonnaie. Het kraantje in Alberta gaat weer verder dicht hetgeen betekent dat we weer wat meer bij de Arabieren moeten kopen, en zoals u weet geven die lui het spul niet weg. Alhoewel het gezegd moet worden dat ze in een onverklaarbare aanval van redelijkheid besloten hebben om tenminste voor zeven maanden de huidige prijzen te handhaven. Als iemand mij nou even uit kan leggen waarom we wel aan die Arabieren willen betalen wat we niet aan Alberta gunnen dan wordt het misschien voor mij ook iets eenvoudiger. Voorlopig kan ik er met mijn pet nog niet bij. „It is allemaal politiek,” zei mijn tante Katrien, maar daar word je ook niet veel wijzer van.

- Het verse kadetje is in Rusland weer veilig gesteld voor de volgende vijf jaren. Canada heeft zich kontraktueel verbonden om gedurende die periode een bestellinkje van 25 miljoen ton graan te leveren. De rekening komt op vijf miljoen dollar. „Dank u wel mijnheer,

even uw jas afkloppe,” zei de kapper dan vroeger.

- De brieversorteerders zitten alweer vlak tegen een staking aan. Ik begon net zo'n beetje de brieven van de laatste staking binnen te krijgen.

- Prins Charles plaatste zich negende in een paardenrennen, dat is nou niet helemaal vooraan, maar hij is deze keer toch niet van zijn knol afgevalen zoals de laatste tijd nog al eens gebeurde. „Hij gaat vooruit,” zei mijn vroegere onderwijzer dan als het cijfer voor gedrag van vijf naar zes ging.

- In Holland verloor de regerende coalitie haar meerderheid in de kamer. Iedereen vraagt zich af of onze oud-gereformeerde kameraad Den Uyl weer aan het bewind zal komen. Ik ken een heel mooi rijmpje over Den Uyl maar jammer genoeg kan dat niet in C.C. want ik moet zoals u weet — plichtig blijven

- De pauze is weer pizza

- De Franco-Mussolini fascisten in Spanje kunnen de gele ouwe tijd maar niet vergeten. Ze vonden weer iets nieuws uit en overvielen een bank waar ze driehonderd mensen als gijzelaars vast hielden. Spaanse elite troepen maakten er gauw en hardhandig een eind aan. Wonder boven wonder werd er maar een van de gegijzelde personen gewond. Zou er nog niet ergens een onbewoond eiland voor die zwartemenden zijn waar ze naar hartelust hun ganzestap kunnen paraderen?

- Een ernstig ongeluk gebeurde op het dek van Amerika's machtigste oorlogsschip de Nimitz toen een straallager een mislukte landing maakte. Er vielen vele slachtoffers. President Reagan is weer helemaal de ouwe, hij rammelde weer flink met zijn sabel ter gelegenheid van het eind van het schooljaar voor de klaar gekomen militaire kadetten.

- Hier in Toronto is het zo nat van voortdurende regen dat er schimmel zit op mijn stapel ouwepreken

Carla D. Tuyl



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Een woningcrisis in het verre westen

door Rev. H. Van Andel

Als we boven dit artikel het woord woningcrisis schrijven, dan doelen we niet in de eerste plaats op een tekort aan woningen. Zulk een tekort aan woningen is er in het westen wel, met name voor mensen, die een bescheiden inkomen hebben. Maar er is een andere nood, die sinds enige tijd het woningtekort overheerst. Dat is het feit dat gedurende het laatste jaar de prijs van huizen in Vancouver en in andere plaatsen in het westen, zo hoog gestegen is, dat het voor mensen met een normaal inkomen onmogelijk is geworden om een huis te kopen. Huizen in Vancouver en omstreken, die in de mid-zestigste jaren gebouwd en verkocht werden voor ongeveer twintig duizend dollar, kosten vandaag 160 tot 180 duizend dollar. De snelste stijging heeft plaats gevonden gedurende 1980. In dat ene jaar is de prijs ongeveer verdubbeld.

Deze enorme prijsstijging brengt allerlei grote moeilijkheden met zich mee. Een van de eerste

moeilijkheden is dat iemand, die van elders een positie in dit verre westen heeft gekregen, praktisch genoodzaakt is ervoor te bedanken, omdat hij zich niet verorloven kan daar te wonen. Dit is reeds herhaaldelijk voorgekomen. De krant geeft voorbeelden van mensen, die in het oosten hun huis verkopen voor zegge 60 á 70 duizend dollar, maar dan hier voor eenzelfde soort huis 2 á 2½ maal zoveel moeten betalen. Stel dat zulke mensen een „down payment” van ongeveer \$50.000 bezitten dan moeten ze toch nog een hypotheek van \$100.000 nemen. Gelet op de hoge rentevoet van vandaag moeten ze dan per maand een bedrag van \$1.300 tot \$1.400 opbrengen. Als je daarbij voegt de „property tax” en het onderhoud dan kom je tot onbereikbare bedragen.

Dat ook in onze kringen daardoor moeilijkheden ontstaan blijkt b.v. uit het feit dat we voor onze Christelijke scholen bezwaarlijk gehuwde onderwijzers uit het oosten kunnen benoemen. Met een gezin kunnen ze zich geen woning veroorloven.

Maar er zijn meer moeilijkheden. Wat moeten jonge mensen doen als ze gaan trouwen? Ze kunnen een appartement huren, hoewel de huurprijzen daarvan ook enorm gestegen zijn. Maar dan kunnen ze geen gezin stichten, want in de meeste apartments worden geen kinderen geduld. Het duurt jaren voordat ze een voldoende down payment bij elkaar hebben gespaard en als ze zover zijn, heeft de inflatie daar weer een diep gat ingevreten. Ik weet wel dat deze moeilijkheden ook in het oosten van Canada voor jonggehuwden bestaan, maar gelet op de enorm hoge prijzen in het westen, zijn ze daar schier onoverkomelijk.

En dan noem ik nog een derde probleem. Wat moeten mensen doen, die met pensioen gaan en geen huis hebben. De meesten van hen hebben wel een eigen huis, dat ze in vroeger jaren voor een veel lagere prijs hebben gekocht. Dan is er geen enkele nood. Maar ik denk aan een bepaalde groep van mensen, die dat niet hebben, en dat zijn o.a. de meeste van onze predikanten,

die met hun emeritaat hier graag willen blijven wonen.

Predikanten hebben gewoonlijk hun hele diensttijd in een pastorie gewoond. Nu moet mij eerst iets van het hart. Er zit in het wonen in een pastorie iets zeldzaam onbilijks. Te wonen in een pastorie betekent dat een predikant op deze wijze een deel van zijn salaris krijgt. Maar hij kan met dat deel van zijn salaris niets doen om een dak boven zijn hoofd te hebben als hij oud is. Als hij met emeritaat gaat is dat deel van zijn jaarlijks inkomen voor hem verloren, want het huis waarin hij woonde is niet van hem, maar van de kerk.

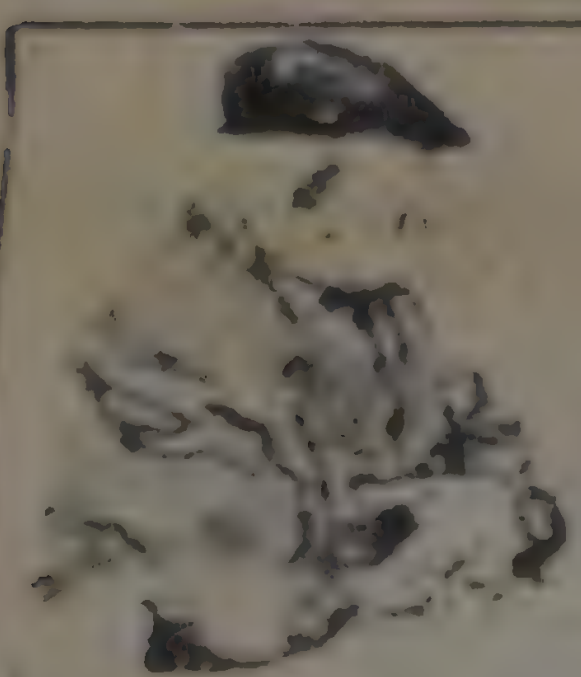
Het zou veel billijker zijn als er geen pastorieën waren en onze predikanten zulk een salaris ontvingen dat ze zelf voor hun woning konden zorgen. Dan konden ze in de loop van 40 jaar zich geleidelijk een eigen woning verschaffen.

Ik ken predikanten, die graag in het westen van ons land willen blijven wonen als ze met emeritaat gaan, maar die praktisch geen mogelijkheid zien.

En wat het oosten van Canada betreft, misschien duurt het niet lang of de prijzen stijgen daar ook met dezelfde sprongen. Bovendien is de rentevoet voor het hele land gelijk. Des te meer reden dat deze zaak eens in studie genomen wordt.

Ik weet dat er kerkeraden zijn, die zich al enige tijd met deze zaak bezig houden. Ze vragen zich af of ze hun predikant niet op de een of andere wijze moeten helpen om zich een eigen huis te verwerven. Maar in de grond van de zaak is dit een probleem, waarover de gezamenlijke kerken zich moeten beraden; al was het alleen maar om aan kerkeraden richtlijnen te geven. Ik wil er de nadruk op leggen, dat we in dit opzicht een verantwoordelijkheid voor elkaar hebben. Een verantwoordelijkheid, die ook de kerk bezit.

Maar het probleem betreft niet alleen onze predikanten. Er zijn ook anderen, die een dergelijk lot delen. De inflatie brengt bepaalde categorieën van mensen, wijd en zijd, in moeilijke posities.



Als je het mij vraagt

De tweede kerkdienst op zondag (2)

Syrt Wolters, Victoria, BC

We komen op zondag in de eerste plaats samen om God te aanbidden, zo besloot ik mijn laatste praatje. Daar wil ik nog wel graag wat meer van zeggen. In het Nederlands noemen we een kerkdienst een „eredienst”; in het Engels „worship service.” Zou het mogelijk zijn dat ons besef van „eredienst” aan het afslippen is? In het Nederlands wordt een kerkdienst ook wel aangeduid met „dienst der aanbidding.” Als we zondags op weg naar de kerk zijn, denken we dan wel in termen van „aanbidding,” van adoratie? Het is toch de liefde tot God die ons in Jezus Christus verlost heeft, die ons dringt tot liefde — „betoon?”

Ik vrees dat onze erediensten niet veel meer dan sleur zijn. Een gewoonte. De gloed is er af. We gaan nog naar de kerk omdat we ons schuldig zouden voelen als we niet gingen en als er ook maar een klein excuusje is om thuis te blijven, dan gebruiken we dat gemakkelijk om niet te gaan. Want eigenlijk vinden we onze erediensten maar saai en dor en droog. Soms tot vervelends toe. Vooral de jeugd verveelt zich vaak grenzeloos. Daarom gaan er zoveel stemmen op om vooral die tweede dienst wat op te kalifateren. Er moet variatie komen. Meer muziek meer

vlotte liederen en een orkestje zo nu en dan. En meer deelname van de gemeente. Maak het interessanter, dan zul je zien dat de mensen wel weer naar de tweede dienst komen.

En zo zijn veel van onze „ere”diensten „ontspanningsdiensten” geworden, niet zelden opgesmukt met een goedkope mop en vaak onderbroken door een enthousiast applaus!

Realiseren we ons wel dat we in plaats van een dienst van aanbidding een dienst van ontspanning (ten onze gerieve!) hebben? Begrijp me goed, ik heb geen enkel bezwaar dat er eens een ander instrument dan een orgel bespeeld wordt in een eredienst; ik heb zelfs geen bezwaar in handgeklap tijdens de dienst, maar voor applaus is, dunkt mij, in een eredienst geen plaats. Handgeklap, als in Psalm 47 is een uitnemende manier om onze aanbidding te uiten, maar een applaus als waardering voor iets wat keurig uitgevoerd is, daarvoor is er in een dienst der aanbidding geen plaats.

Het sleutelwoord voor elke eredienst moet zijn eerbied en ontzag. We komen niet in de kerk om elkaar te vermaken. Alles in een eredienst moet op God gericht zijn en alles moet

eerbiedig toegaan. Als het goed is moet de liturgie in een kerkdienst een spontane uitdrukking zijn van onze liefde tot God en van onze extase over wat Hij voor ons doet en gedaan heeft. Eigenlijk moet ons „aanbidden” een antwoord zijn op het Woord dat gepredikt wordt. Als de prediking van het Woord daartoe niet opwekt, dan is er iets grondig verkeerd met de prediking of... met ons antwoord op de prediking.

Er zijn mensen die menen dat een speciale dag voor de eredienst niet meer nodig is, want, zo redeneren ze, het hele leven van ons moet „aanbidding” of „worship” zijn. Als dat zo is, waarom moeten we dan speciaal op zondag bij elkaar komen om te „aanbidden?”

Als ik zo'n redenering hoor ben ik altijd geneigd om te wijzen op de parallel tussen de verhouding van God en Zijn Kerk en de verhouding in het huwelijk. Zowel in het oude als in het nieuwe testament worden we herhaaldelijk gewezen op de intieme verhouding in het huwelijk en van de kerk en Christus. In het koninkrijk Gods is „liefde” de grondwet. Zo ook in het huwelijk. Zoals we in het huwelijk elkaar moeten liefhebben dag in, dag uit, zo moet ons hele leven in het koninkrijk Gods „aanbidding” zijn. En evenzeer als het dagelijks liefdebetoon tussen man en vrouw zijn culminatie vindt in de intiemste omgang met elkander zo wil God op zondag liefde betonen maar ook liefde ontvangen. In een eredienst is God „making love” with His people en Hij wil dan ook Zijn liefde beantwoord hebben in onze „eredienst.”

Het wil mij voorkomen dat

elke poging om het „anders” te doen, omdat de manier, waarop we nu onze erediensten geregeld hebben, niet aan onze eisen voldoet, een blijk is van vervlakking van ons liefdebetoon. Evenals in veel huwelijken de routine en de sleur de oorzaak zijn van „schipbreuk.” Ik kan me niet aan de indruk onttrekken, dat in velerlei opzicht de routine in onze erediensten en de sleur ook de oorzaak zijn van vervlakking, maar ook van onze ontevredenheid omtrent de eredienst. Geloofsleven en liefdeleven in een huwelijk hebben een gemeenschappelijke vijand in „sleur.” De gloed van het „nieuwe” is er af. De wittebroodsweken hebben we ver achter ons gelaten. We hebben uitgevonden (of ontdekt) dat de realiteit in geloof en liefde niet altijd „rozegeur en maneschijn” is. Daarom zoeken we naar andere vormen. Het eigenaardige is, dat de meeste redenen waarom men maar een keer naar de

kerk wil en een gewijzigde liturgie wil hebben, meestal gericht zijn op het gemak of de voorkeur van ons zelf. (Lees b.v. de lange lijst op de voorpagina van de *Banner* van 30 maart er maar eens op na). Men zoekt geen andere vormen om de „aanbidding” in de eredienst beter tot haar recht te doen komen, maar om de zondag voor hen zelf aangenamer te maken. Men verveelt zich in de kerk. En daarom zoekt men allerhande „vondsten” om die verveeldheid kwijt te raken.

Nu komt natuurlijk onmiddellijk de vraag op: Hoe komt het dan, dat we in huwelijk en geloofsleven zo vervlaakt raken? Die vraag zou ik wel eens onder de ogen willen zien bij een volgende gelegenheid. Ik weet wel dat er velen zijn die de prediking de schuld van alles geven. Ik geloof niet dat daar alleen de schuld ligt. De schuld ligt net zo goed bij de gemeente. Daarover een andere keer.

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Calvinist Contact

99 Niagara St., St. Catharines,
ON L2R 4L3, (416) 682-8311

THANKS

ASSIES: A heartfelt thank you to all who made, through the many letters and cards, or in any other way, our 45th Wedding Anniversary a very joyful occasion. We thank our heavenly Father for all the blessings given to us in all these years. Jerry and Sylvia Assies, Hamilton, ON

DAMSA: We sincerely wish to thank everyone who helped to make our 55th Wedding Anniversary such a happy and unforgettable occasion. A special thanks for the many cards, letters and flowers we received. Thank you children and grandchildren for your help and love. Praise God from whom all blessings flow. Mr. and Mrs. P. Damsma

DE HAAN: The family of the late Bindert de Haan, wish to express their sincere appreciation to their many relatives, friends and neighbours for the beautiful floral tributes, memorial donations for Shalom Manor and many other expressions of sympathy during their recent time of bereavement in the loss of a dear husband, father and grandfather. Special thanks to Rev. J. Van Weelden and Rev. J. Postuma, to all who brought food, the pallbearers, to the Ladies Auxiliary of the Rehoboth Chr. Ref. Church, to the staff of Shalom Manor, to the staff of Grimsby Hospital, staff of Hetherington and Deans Funeral Chapel and to all who assisted in any way. Your kindness will never be forgotten. The family de Haan.

LYCKLAMA A NIJEHOLT - BOONSTRA: A sincere thanks to all our children and friends, who helped us celebrate our 40th Wedding Anniversary. Their gifts, flowers and cards were really appreciated. Above all, thanks to our heavenly Father for keeping us all in good health, and keeping us as a family, together these past 40 years.

VANDEKUYT: We wish to express our sincere thanks to our children, grandchildren, relatives and friends, for making our 45th Wedding Anniversary such a happy occasion. Thank you for the gifts, flowers and cards. Above all we thank the Lord for all his blessings and care throughout these years. Mr. and Mrs. H. VandeKuyt, 364 Seventh St., Midland, ON L4R 2E5.

VANDOLDER: We would like to thank our children, grandchildren, relatives and friends for your best wishes, cards, letters, flowers and gifts on our 50th Wedding Anniversary. Above all, we thank our heavenly Father for his many blessings throughout these years. Peter and Lois Vandolder, Annan, ON

WYMENGA: We wish to express our sincere thanks to everyone who made the day of our 45th Wedding Anniversary an unforgettable one. Also thanks for the many cards, gifts and flowers. Above all we thank God for his many blessings throughout these years. Mr. and Mrs. Ray Wymenga, 154 First Ave., St. Thomas, ON

THANKS

TOP: It is impossible for us to thank everyone personally, who have made our 50th Wedding Anniversary so beautiful and heartwarming. Thanks to all who made that day an unforgettable one. Special thanks to our children and grandchildren for their love, shown to us so much on this happy occasion. Above all, thanks to our heavenly Father who made all things so well, in all those years and spared us for each other. Mr. and Mrs. E. Top, 7900 McLaughlin Rd. S., Trinity Tower, 613, Brampton, ON

BIRTHS

BENJAMINS: We, Nick and Diana thank the Lord for the safe arrival of our second child, a daughter, KRISTIN SARAH, born May 15, 1981. Kristin is a sister for Lisa, the third grandchild for Mr. and Mrs. T. Bandstra of Smithers, BC and the 23rd grandchild for Mr. and Mrs. A. Benjamins of Embro, ON. 29 Witty Ave., Ingersoll, ON N5C 3N9

OTTENS: We thank the Lord for the precious daughter who came to fill our lives with love and happiness on May 15, 1981. Her name is GENISE DEAH. She is the first grandchild for William and Deah Hoekstra of Montgomery, NY and the 7th grandchild for Derk and Annie Ottens of Gowangtown, ON. Genise's parents are Luc and Jerry Ottens of R.R.#2, Palmerston, ON.

TENSEN: With joy, and gratitude to our faithful God - Creator, we announce the birth of our 2nd child, JUSTIN HENDRIK, a brother for Nico, 13th grandchild for Mr. and Mrs. J. Tensen and 2nd grandson for Mr. and Mrs. H. Dekker. Justin was born on May 1, 1981. Rejoice with us! Henry and Annette Tensen, R.R.#3, Bowmanville, ON L1C 3K4

WESTERVELD: Herb and Michele give praise and thanksgiving to God for his precious gift of a daughter, LISA CORINA, born on Tuesday, April 28, 1981. The 1st grandchild of Hank and Joan Westerveld and the 5th grandchild of Yvonne Wierenga. 60 Raylawn Cres., Apt. #2, Georgetown, ON L7G 4M8

WILDSCHUT: On May 7, 1981, the Lord in his goodness and love blessed our family with a beautiful baby boy, BRYAN TIMOTHY, weighing 9 lbs. 2 oz. His proud family is Arnie and Betty Wildschut, a brother for Michael and Jody. Grandparents are Mr. and Mrs. S. Wildschut, Sarnia and Mr. and Mrs. B. Hulzinga, Sarnia. 893 Bond St., Sarnia, ON N7S 3C4

WISSINK: „Mij heeft u wonderbaar beïeld voor mijn geboorte voorbereid, Zoals een hand een weefsel weeft hebt Gij gemaakt wat in mij leeft." With praise and thanks to God, we Willem and Dikke, gratefully announce the birth of our daughter ANDREA ELIZABETH, born April 18, 1981. A sister for Mark and Julia. 22nd grandchild for Opa and Oma Prins, Renfrew, and 7th for Opa and Oma Wissink, Ottawa. 2711 Don St., Ottawa, ON

MARRIAGES

DAMSA-DEKENS: Mr. and Mrs. Peter Damsma of Clinton, ON, are pleased to announce the forthcoming marriage of their daughter, INGRID to CLARENCE, son of Mr. and Mrs. Harry Dekens of Listowel, ON. The marriage will take place, D.V., on Friday, June 12, 1981 at 6:30 p.m. in the Chr. Ref. Church of Clinton, ON. Rev. A. Dieleman officiating. Future address: R.R.#1, Listowel, ON

MARRIAGES

ROORDA-VANDER MEY: Mr. and Mrs. Paul Roorda and Mr. and Mrs. John Vander Mey, are happy to announce the marriage of their children, WILMA JOY and PETE. The Lord willing, the ceremony will take place Friday, June 12, 1981 at 5 p.m. in the Riverside Chr. Ref. Church, Wellandport, ON. Rev. VanderPlaat of Grimsby officiating. Future address: 152 Ontario St., Beamsville, ON L0R 1B0

VANDERWILLIK-HAMSTRA: Mr. and Mrs. Gerald Vanderwillik and Mr. and Mrs. Jetse Hamstra, are happy to announce the forthcoming marriage of their children, ELAINE JANE and THOMAS JOHN. The ceremony will take place, the Lord willing, on Saturday, June 13, 1981 at 4:30 p.m. in the Ancaster Chr. Ref. Church. Rev. J. Jongsma officiating. Future address: 979 Governor's Rd., Dundas, ON L9H 5E3.

VERSTEEG-GROEN: Mr. and Mrs. Jake Versteeg, wish to announce the forthcoming marriage of their daughter, CARRIE to RALPH, son of Mrs. Ann Groen and the late Mr. Clarence Groen. The wedding ceremony will take place, the Lord willing, on Saturday, June 20, 1981 at 3:30 p.m. in the Listowel Chr. Ref. Church, Rev. G. Veeneman officiating. Future address: R.R.#1, Waterdown, ON L0R 2H0.

VYN-VANDERSLUIS: Mr. and Mrs. Jack Vyn and Mrs. Jean VanderSluis are pleased to announce the forthcoming marriage of their children, ELLEN and KEN. The Lord willing, the wedding will take place on June 20, 1981 at 3:00 p.m. in the Grace Chr. Ref. Church of Chatham, ON. Rev. R. Koops officiating. Future address: R.R.#2, Chatham, ON N7M 5J3

ANNIVERSARIES

1941 June 13 1981
Beilen, Dr. Drayton, ON
With joy and thankfulness, we wish to announce the 40th Wedding Anniversary of our parents and grandparents.

BEREND and TRUUS BRUMMELMAN (nee Regelink)

May the Lord bless them for each other and for us all in the years to come. Their grateful children and grandchildren: Minnie & Arend Smink; Rick, Theresa, Margaret, Bernice — Appin, ON
Joanne & Bill Van Lenthe; Bradley, Valerie, Terry, Christie — Arthur, ON
Herma & Bill De Vries; Heather, Kenneth, Tracy Lynn — Drayton, ON
Open house will be held on June 13, 1981 from 2:00 - 5:00 in the Fellowship Hall of the Drayton Ref. Church. Home address: Box 37, Drayton, ON N0G 1P0

1956 June 29 1981
Wellandport, ON Escalon, CA
"Lo, I am with you always, even to the end of the world" (Matthew 28:20)
We are so thankful to the Lord that he has given us 25 wonderful years of marriage together. We hope to celebrate that fact on June 29 with our children and friends here in California, and in September, D.V., with our relatives in Canada.

LAWRENCE and NANCY DERUITER (nee Knight)

our children:
Rich — Grand Rapids, MI
Ron & Renate (girlfriend) — Fountain Valley, CA
Randy & Dorothy — Ripon, CA
Bob & Lisa (girlfriend) — at home
Darryl — at home
Home address: 1527 Elizabeth Ave., Escalon, CA 95320

ANNIVERSARIES

Groningen Hamilton
1926 June 17 1981

ALBERT HENDRIK and JANTINA MARTHA BISSCHOP (nee Vogel)

May God continue to bless you with love, health and happiness. This is the prayer of your thankful children, grandchildren and great-grandchildren on the joyous event of your 55th Wedding Anniversary. Home address: 629 West 5th St., Hamilton, ON L9C 3R1

1956 June 15 1981
With praise and thankfulness to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents and grandparents.

TED and TINA HOEKSTRA (nee Smids)

May the Lord continue to bless them in the years ahead. Congratulations, with much love and gratitude from their children and grandchildren:

Roger & Betty Hoekstra (nee de Vries); Jason, Matthew — Chilliwick, BC
Helene — Stratford, BC

Karen
Eric
Ted
Home address: 14 Parkwood Dr., Chatham, ON N7M 2B2

HOFSTEDE-DERING
40 years

1941 June 12 1981
God has been good to us. He has given us the blessing of two loving parents and grandparents.

BERT and JENNY HOFSTEDE

On June 12, 1981, the Lord willing, we hope to celebrate the occasion of their 40th Wedding Anniversary with them. Our prayer for them is: "Dear Father in heaven, continue to bless them with your everlasting love, in Jesus' name — Amen." Congratulations Mom and Dad, Grandma and Grandpa, Oma and Opa, we love you!

Harry, Trudy, Ed, Terry, Sharon — Shelburne
Joe, Anne, Teresa, Janice — Georgetown
Janet, Grant, Kathy, Karen, Stephen — Orangeville
Sid, Karen, Chris, Sarah — Shelburne
Irene, Adrian — Lefroy

1956 June 8 1981
"In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:6)
With thanks to the Lord we share the joy of our parents.

RAY and SIEN KIELSTRA (nee Hoogstra)

on their 25th Wedding Anniversary. We wish you many more years of good health and happiness. With love from:
Clare & Rose
Janie & Jake
Peter & Judy
Home address: 131 Coulter Ave., St. Thomas, ON

1956 May 19 1981
With praise and thanksgiving to our Lord, we gratefully announce the 25th Wedding Anniversary of our parents.

JOHN and JANET VEENEMA (nee VanderWay)

It is our prayer that God will continue to bless and give them many more years of happiness in each other.

With love and congratulations.

John
Jean
Margaret
Alvin
Elisabeth
Friends and relatives are invited to celebrate with us on Saturday, June 20, 1981 from 2-5:30 p.m. in an open house to be held at our home. Home address: R.R.#1, Branchton Rd., Cambridge (Galt), ON N1R 5S2

ANNIVERSARIES

1946 May 27 1981
"Trust in the Lord with all your heart. Never rely on what you think you know" (Proverbs 3:5).
With thankfulness to our heavenly Father, we wish to announce the Wedding Anniversary of our parents and grandparents.

BERTUS J. and JOHANNA HOFTYZER (nee Janssen)

Congratulations from:
John & Helen Hoftyzer; Timothy, Michael, Christopher — Eldorado
George & Willy Hoftyzer; Adrienne, Sharlene — Brinston
William & Wilma Hoftyzer; Stuart, Eileen — Stouffville
Jo Anne & John Bosman Jr.; Katie Jo — Brinston
Wendy & Paul Minduik; Leanne — Singhampton
Iena & Harry Van't Foort (engaged) — Brinston
Wilma Hoftyzer — Brinston
Home address: R.R.#2, Brinston, ON K0E 1C0

Hippolytusheof Dunnville
1946 June 7 1981
"As for me and my house, we shall serve the Lord" (Joshua 24:15c).
Congratulations Dad and Mom on your 35th Wedding Anniversary. With thanks to God we celebrate with our parents.

ARTHUR and MINNIE VANDERVLIEET (nee Kingma)

Mark & Elly Vandervliet — Sarnia
Andy & Marion Vandervliet — Jordan
Albert & Rita Vandervliet; Heather, Tracy — Smithville
John & Jennefer Vandervliet; Suzanne, Arthur — Dunnville
Janet & Ed Mazur; Tanya — Dunnville
Lawrence & Jane Vandervliet — Toronto
Bonnie & Dick Baarda — Dunnville
Reynold Vandervliet — Smithville
Henry — at home
Open house will be held on Saturday, June 6, 1981 from 2:00 - 5:00 p.m. at Bethel Chr. Ref. Church, Dunnville, ON

Home address: R.R.#9, Dunnville, ON N1A 2W8

1936 May 28 1981
Harkema Duncan, BC
Today we give praise and thanks to God for giving us our parents and being able to celebrate with them 45 years of happiness in the Lord

FEITZE and STIJNTJE WITTEVEEN (nee Harmsma)

It is our prayer that the Lord will continue to bless them and be near to them in the coming years. With love and congratulations from:
John & Wilema Witteveen; Fred, Jim, Roger — Willowdale, ON
Alice & Luke Bazuin; Rick, Cindy, Lynnell, Carol — Chelmsford, BC
Sade & Rudolf Wikkenink; Christine, John, Fred, Elaine — Cobble Hill, BC

Ike & Jennie Witteveen; Melissa, Steven, Stacey — Brampton, ON
Raymond Witteveen — Duncan, BC
Susan Witteveen — Dunnville, BC
also 1 great-grandchild
Home address: 4745 Birch Rd., R.R.#7, Duncan, BC

1951 June 14 1981
"So they called Rebekah and asked her 'will you go with this man?' 'I will go,' she said" (Genesis 24:55)
With joy and thanksgiving to the Lord, we are happy to announce the 30th Wedding Anniversary of our dear parents and grandparents.

KLAAS JAN and CATHERINA WERKEMA (nee Meijer)

With love and congratulations from:
Frank & Annette, Kevin, Michelle, Neil & Jim
John & Betty Ann (engaged)
Diana
Home address: R.R.#5, Embro, ON N0J 1J8

Classified Advertising

ANNIVERSARIES

1936 June 25 1981
With much joy and thankfulness to our God, we hope to celebrate the 45th Wedding Anniversary of our parents and grandparents.

JOHN and ANNE KNOOP
(nee Beens)

May God grant you continuing health, love and happiness in the coming years.

With love and congratulations:

Jack & Tina Knoop — Edmonton
Harry & Shirley Knoop — Edmonton
Marinus & Greta Meyerink — Edmonton

Cornell & Sharon Knoop — Edmonton

Alan & Anne Klaver — Edmonton

Jack & Joanne Van Twuyver — Edmonton

John & Maria Knoop — Edmonton

Henry & Janet Knoop — Bowmanville

Ted & Jeanne Tiemessen — London

Ed Knoop — Edmonton

grandchildren

Billy, Eddy, Debbie, Terry, Rob, Ken,

Yvonne, Jeff, Anita, Wendy,

Caroline, David, Sharon, Wesley,

Mark, Corey, Doug, Brian, Mark,

Darryl, Pat, Ray, Curtis, Duane,

Jason, Michelle, Kara, Jessica,

Linda, David, James, Alana,

Gregory

Open house Friday, June 26 from 7:30 - 11:00 p.m. at Edmonton Chr. High School gym

Heinenoord Grimsby, ON
1936 June 17 1981

"I will lift mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord which made heaven and earth" (Psalm 121:1-2)

With much love and gratefulness to God, we wish to share with you the 45th Wedding Anniversary of our parents and grandparents.

JOHANNES WOUTER and
ANNETTE SCHALKOORT
(nee Lammers)

May the Lord continue to bless them and guide them
From:

Maddy & Cees Zonneveld; Keith, Marianne

Trudy & Theo Wynia; Richard, Micheal, Patricia

John & Johanne Schalkoort; Lindsay, Mathew,

Annette & Art Ladouceur; Marcel, Paul, Nicole

Lucy & George Roos; Kimberly, Lori, Anne, Jeffrey, Christina

Mr. L. Lammers — Stougesdyk, Netherlands (visiting from Europe)

We hope to celebrate this day together on June 13, 1981, God willing

Home address: 18 Olive St., Grimsby, ON

OBITUARIES

On May 18, 1981, the Lord took unto himself, our dearly beloved husband, father, and grandfather,

ABRAHAM VAN HERK

at the age of 73 years.

"And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Revelation 21:4).

Sietje Elisabeth Van Herk-DeBruin — Stewiacke, NS

Wim & Cynthia Van Herk — Georgetown, ON

Gerard & Vicki Van Herk — Dundas, ON

Cornelia & Abe Den Ouden — Red-cliff, AB

Paul & Diane Van Herk — Stewiacke, NS

Bram Van Herk — Vancouver, BC

Nienke & Martin Degg — Dartmouth, NS

15 grandchildren

Funeral service was held, May 22 1981 in the Truro Chr. Ref. Church, with the Rev. Harry Vriend officiating.

Home address: R.R.#2, Stewiacke, NS B0N 2J0

OBITUARIES

On May 11, 1981, the Lord took home into eternal glory, after a lengthy illness, our very dear wife, Mom and Oma,

JANNA BLOEMBERG
(nee Schuler)

at the age of 60.

Dear wife of Roelof Bloemberg

"I wait for the Lord, my soul waits, and in his Word I hope" (Psalm 130:5)

John & Jane Egas; John, Angela, Michelle — Carrying Place, ON

Alan & Mary Wolters; Ralph, Richard, Jennifer — Carrying Place, ON

Derrick & Rita Hoekstra; Henry, Elizabeth, Diane — Picton, ON

Frank & Joanne Bos; Frankie — Brockville, ON

Home address: R.R.#1, Carrying Place, ON K0K 1L0

"For as the heaven is high above the earth, so great is his mercy towards them that fear him" (Psalm 103:11).

This was the conviction of our dearly beloved father, grandfather and great-grandfather whom the Lord took home to be with him on May 8, 1981, in his 81st year.

FREDERICK BREUKELMAN

Beloved children

Sien & Henry Veurink

Alice & Herman Jaspers

Ep & Ann Breukelman

Dien & Gerrit Cramer

Gerrit & Lena Breukelman

— all of Thunder Bay, ON

Fred & Sylvia Breukelman — Tilsonburg, ON

Ben & Ann Breukelman — Willowdale, ON

Tiny & Anton Buist — Canfield, ON

54 grandchildren and 19 great-grandchildren

Funeral service was held May 11, 1981 at 1:30 p.m. from the First Chr. Ref. Church of Thunder Bay. Rev Y. Nutma officiated.

Op Zondagavond 17 mei nam de Here tot Zich in Zijn heerlijkheid ons medelid.

MRS. B. LANKHOF

op de leeftijd van 81 jaar. Want wij weten, dat, indien de aardse tent, waarin wij wonen wordt afgebroken, wij een gebouw van God hebben in de hemel. Onze bede is dat God haar kinderen in deze dagen van droefheid mag ondersteunen met Zijn liefde.

The Golden Age club.

Chatham, ON

On Sunday evening, May 17, 1981 the Lord took unto himself our dear mother, grandmother and great-grandmother,

BERENDINA HERMINA LANKHOF
(nee Stronks)

Widow of G.W. Lankhof since 1973.

"Our comfort is to know that she is with the Lord."

Survived by:

Gerard & Henny Lankhof-Timmerman

William & Aleida Veldboom-Lankhof

John & Nancy Lankhof-Jackson

6 grandchildren

6 great-grandchildren

R.R.#7, Chatham, ON N7M 6J7

TEACHERS

GUELPH: Due to continued growth, John Calvin Christian School in Guelph, ON, invites applications for a potential opening in the **primary grades**. Please contact: J. Vriend, Principal, 290 Water St., Guelph, ON N1G 1B8. Phone: 824-8860 (school) or 836-6507 (home).

STRATHROY: The John Calvin Christian School, Strathroy, ON has a teaching position available at the **primary level**. Please send letters of inquiry and/or applications to: Mr. A. Vander Laan, Principal, John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3. Phone: (519) 245-1934 (school) or (519) 245-1402 (home).

TEACHERS

ORANGEVILLE: The Orangeville Interdenominational Chr. School invites applications for a part-time teacher in the **primary grades (1-4)**. This position would be afternoons (35%), working along with the master teacher (65%). Could include principal relief. Applications can also be sent for a possible **junior opening**. Send applications to: Mr. R. Duggan, Principal, 298 Broadway West, Orangeville, ON L9W 1L3. Phone: 519-941-3381 (school) or 519-941-7677 (home).

WILLOWDALE: Willowdale Christian School (Toronto), is looking for an experienced, dynamic Christian teacher who would enjoy teaching **grade 7 and 8** students in a rotary system. Interest in science and instrumental music preferred. Please direct inquiries to: Mr. A. (Ben) Harsevoort, Principal, Willowdale Christian School, 60 Hilda Ave., Willowdale, ON M2M 1V5. Phone: (416) 222-1711 (school), (416) 636-3133 (home).

TERRACE: Centennial Christian School in Terrace, BC invites applications and inquiries for the possibility of a **Kindergarten/grade 1 combination**. Starting September 1981. Experienced or new teachers are invited to write or phone: Mr. Luke Janssen, Principal, Box 317, Terrace, BC. Phone: (604) 635-6173 (school), (604) 638-1225 (home).

PRINCE GEORGE: Cedars Christian School invites applications from experienced teachers for an **upper elementary position** and an **English/commerce** position for junior high. Write: R. Reitsma, Principal, Cedars Christian School, 701 North Nechako Rd., Prince George, BC V2K 1A2. Phone: (604) 564-0707.

HELP WANTED

TALITHA CHRISTIAN GIRLS HOME

requires **HOUSEPARENTS**. Note changed requirements: Talitha board will be employing 2 couples to nurture their troubled teenage girls, (instead of only 1 couple as they have done in the past).

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The houseparents will love, correct, guide and uphold six troubled teen-aged girls. Starting August 1, 1981 (preferably). Basic qualifications: Maturity, authority, a strong commitment to help lead girls in a Christian way. If the Lord moves you to set aside at least one year for this important work, contact:

George Struyk,

Box 2112, Cochrane, ON P0L 1V0

tel: 705-272-5672

WANTED: experienced, responsible person for dairy farm — London-Woodstock area. Must be a good milker. Starting salary, \$1,200 a month, plus good 2 bedroom house, all conveniences, all year round job. Write: Box #4588, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

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REAL ESTATE

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113 ACRES; systematic tiling, near Grand Bend. FA850.

380 ACRES, 290 workable; good house; several barns; Morris Township. FG826.

95 ACRES; systematic tiling; good house, 100 acres; sow farrow-to-finish; Tuckersmith Township. FS860.

91 ACRES, 70 workable; house and barn; hwy location; near Clinton. FG835.

SHEEP FARM: 50 acres; modern barn. 2nd barn; good home. FG785.

113 ACRES, well-drained, no buildings, near Grand Bend. FG850.

91 ACRES, 70 workable, house and barn, near Clinton. FG835.

DAIRY, 200 ACRES; 84 tie-ups, pipeline, 90 Holsteins, quota and machinery; near Moorefield. FD845.

DAIRY, 260 ACRES; registered Jersey herd; quota and machinery; near Clinton. FD839.

128 ACRES, elaborate onion plant; 4 bedroom home; near Grand Bend. FG850.

BROILER BREEDER BARN, 1 floor home; 7 acres; near Clinton. FP836.

MODERN HOME; modern sow barn; 5 acres; near Seaforth. FS840.

REGISTERED JERSEY HERD; 260 acres, 200 workable; quota and machinery included. FD839.

FEEDLOT 500-600 head; computer feeders, 3 silos, brick home, 100 acres, 75 workable; systematic tiling; Stanley township. FG819.

600 ACRES, 495 workable; excellent cashcrop land; 2 sets of buildings; McKillop township. FG796, 797.

430 ACRES, 390 workable; no buildings; systematic tiling; Steven township. FA699.

BASIC LAYER QUOTA 33,818, modern barns, good home, beef barn, 160 acres; systematic tiling. FP829.

DAIRY, 125 ACRES; pipeline; 2 barns, 3 silos; good house; holstein herd; quota and machinery included; 10 1/2% mortgage. FD814.

DAIRY, 200 ACRES, 185 workable; 62 tie-ups, pipeline, 3 silos, 45 Holstein and quota; brick house, near Kincardine. FD787.

50 ACRES, 46 workable; 3-bedroom home; 15-sow barn, bank barn; near Auburn; \$75,000. FG741.

237 ACRES, 225 workable; 80 milk cows, 50 young Holsteins, large quotas, 24,000 basic broiler quota; near Clinton. F721.

100 ACRES; grain drier, storage bins; ranch style house. F715.

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PETER DAMSMA,

R.R.#5, Clinton, ON

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20 ACRES

This is beautiful black sandy loam and would make an ideal setting for greenhouses or market gardening. It is situated on the east side of Dunnville, on good, paved road. I am asking \$38,000. Please call: 774-7739 and ask for Bob, after 6 p.m.

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Development Director

to be responsible for the promotion of its work and the funding thereof.

Applications to Dr. D. W. Menckrieff,

Director, 26 Burnett Ave., Willowdale, ON M2N 1V1

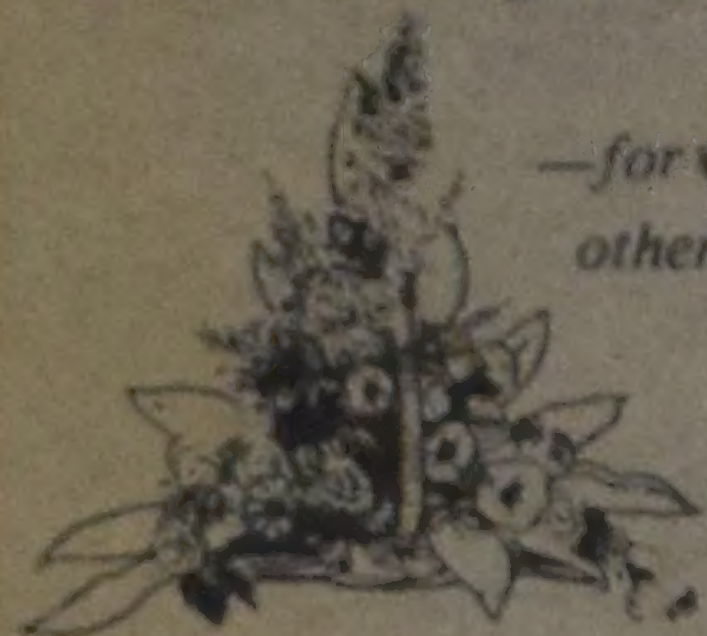
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PERSONAL

Kunt u ons helpen bij het opsporen van de volgende personen?

BOERS, Arend Johan, geboren te Den Haag op 24 juli 1916, naar Canada vertrokken op 24 maart 1954.

BOOTS, Carolina Johanna, geboren te Amsterdam op 20 januari 1937, naar Canada vertrokken in 1971.

COLTON, F.B. laatstbekende adres te Belleville, ON.

DIJKSTRA, Sietze, geboren te Smalingerland op 3 april 1916, naar Canada vertrokken in 1954.

VAN HALDEREN, Paulus Johannes Pieter, geboren op 30 maart 1944, naar Canada vertrokken in 1958.

DOMANSKY-KETZ, Johanna, geboren op 7 maart 1927 te Rotterdam, laatstbekende adres te Winnipeg, MB.

MACDONALD-HARMSMA, Gerharda, geboren te Winsum op 18 augustus 1951, laatstbekende adres te Edmonton, AB.

VAN DER MEER, O.A. laatstbekende adres te Vancouver, BC.

OLDEMEIER, Wolfgang Gerhard, geboren op 3 april 1932, naar Canada vertrokken in 1960.
Netherlands Consulate General,
 One Dundas Street, West,
 Suite 2106, Box 2,
 Toronto, ON M5G 1Z3
 Phone: (416) 598-2520

Single working girl, 24 years old, would like to correspond with a sincere Christian male approximately same age. Please reply to: Box #4612, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

23-year-old Christian girl would like to meet/respond with Christian gentleman (25-30). Interests include country music and farming. Please write to: Box #4628, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Writers who correspond by means of letters under box numbers are requested to maintain the value of this unique way of making new contacts by providing proper character references and by expecting them in all letters they receive. Since this mail is handled with the strictest confidence at the C.C. office, letter writers are advised to make use of the references to keep themselves informed.

MINISTERS NEEDED

VERNON, BC: Ministers vacationing in the Okanagan Valley, please contact either Jake Spoor, (604) 545-1029 or (604) 545-2181 or Peter Plug, (604) 542-2914, if you are willing to preach on any of the following Sundays: July 5, 12, 19 and August 9. Vernon Chr. Ref. Church, 3605 — 12 St., Vernon, BC V1T 3S7.

MINISTERS NEEDED

ORILLIA: The First Chr. Ref. Church of Orillia is in need of pulp supply for July the 5th, and the 26th, and for the whole month of August. Any minister vacationing in our area and willing to preach for us, please contact our clerk, Mr. F. Greidanus at: R.R.#3, Orillia, L3V 6H3 or phone: 1-705-326-3068.

Collingwood Christian Reformed Church needs pulp supply for all Sundays during the month of July. Vacationing ministers are invited to conduct our services. Please contact the clerk, Mr. Nico Mudde, 95 Alice St., Collingwood, ON — Phone: 445-6542.

PALMERSTON: Are there ministers vacationing in our area, or those who might be able to preach for us in Palmerston on June 21, July 19 and August 2. Services at 10 a.m. and 7:30 p.m. Contact: Clerk Gerrit Hietkamp, R.R.#1, Palmerston, ON. Phone: 519-343-2801.

FOR RENT

FOR RENT: for the summer months, a furnished basement apartment in Willowdale. For more information write: Box #4629, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

ST. CATHARINES: House available in St. Catharines from July 15 to August 9. All modern conveniences, good garden, easy terms. Contact: A. Vandermaas, 10 Norris Place, St. Catharines, ON L2R 2W8, or phone: 684-4095 or 682-9324.

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Walter & Pauline Canzani
PAUL SCHWEIZER INC.
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 Phone:

(514) 538-2129

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As summer approaches and vacation plans are underway, we ask you to consider a trip to Golden Lake. We can guarantee you a beautiful trip and excellent accommodations at moderate prices. We have one and two bedroom housekeeping cottages, all with modern conveniences. We offer boat and motor rentals, swimming, good fishing and a small trailer park for campers. Take a tour through the Ottawa Valley during your stay with us. For reservations or information call 613-625-2999 or write:

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 Telephone: 705-696-2951

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Blue Water Acres

Outstanding Cottages



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• Pike and Pickerel fishing • fly-in to remote lakes • partridge, bear and moose hunting • boat and motor rentals • sandy beach • playground • variety of activities for year round enjoyment • housekeeping or modified American plan. Phone 705-894-2300 or write John & Nelly Wierda, P.O. Box 28, Gogama, ON P0M 1W0.

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TRAVEL

7 DECEMBER DIVISIE REUNIE

August 29,
 1981



at Schaarsbergen,
 Holland

SPECIAL REUNI DEPARTURE: August 27

We have made arrangements to fly a group to Amsterdam, departing Toronto on August 27, via Wardair. We'll sit together and swap stories, reminisce, look forward to the celebrations, etc. As per the schedule below, you have a choice of return dates.

DEPART	RETURN	PRICE*
Toronto - Amsterdam	Amsterdam - Toronto	
	(please choose)	
August 27	1. September 18	\$694.00 pp
	2. September 25	\$657.00 pp
	3. October 02	\$657.00 pp

*Price includes roundtrip Toronto/Amsterdam flights using Wardair Class Service • medical cancellation protection • Hospital/Medical coverage up to \$1,000,000 for the entire trip • Holland Culture Card • Canadian Airport Tax \$12.50 pp extra

We can also arrange connecting flights from other cities
 For further information and/or reservation details please write or phone

the group leader:
Mr. Peter Loerts, R.R.#1, Wyoming, ON N0P 1T0 — (519) 845-0375
 All travel arranged by

Valentine Travel

London Travel

COTTAGES

Little Europe Resort

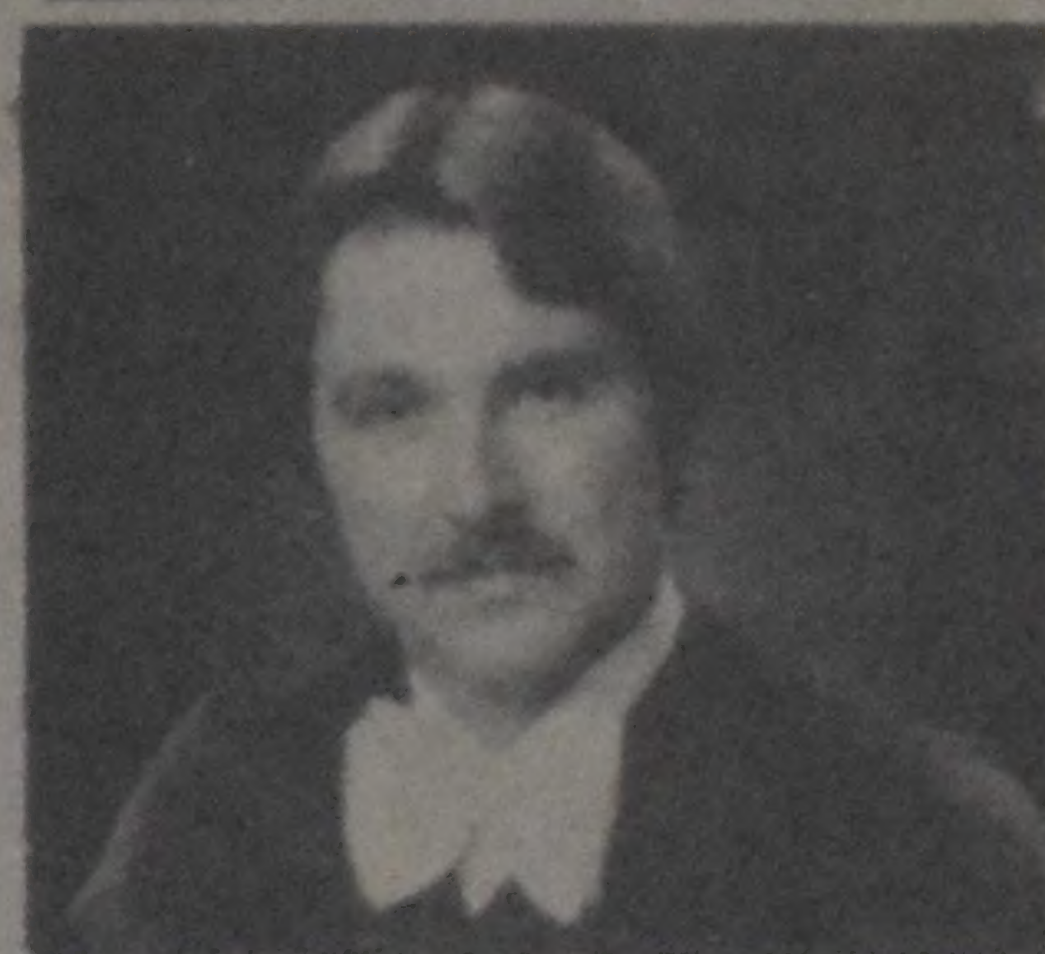
Bracebridge, Muskoka

Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en vis gelegenheid, (ideaal voor groepskampen). „Little Europe” vindt u 8 mijl ten oosten van Highway 11, aan de Muskoka Rd., No. 4, voorheen VanKughnet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport, Pim. 35 mijl van de Chr. Ref. Church in Orillia.

R.S. BAKEMA

Telephone: (705) 645-2738

ANNOUNCEMENT



Dr. Adrian J. E. Verburg

Adrian J. E. Verburg, son of Mr. and Mrs. Harry P. Verburg of Seaforth, ON and formerly Chatham, ON will be graduating from the University of Western Ontario at London with an Honours Degree of Doctor in Medicine.

The Annual Spring Convocation is scheduled for Monday, June 8, 1981 at the U. of W.O., London, ON.

Dr. Verburg plans to serve his Internship at Victoria Hospital in London, starting June 15th. He hopes to establish a Medical Practice in Chatham in June or 1982.

Dr. Verburg received his Elementary Education at the Calvin Christian School of Chatham, completed his High School Education in Mount Forest, ON, whereupon he enrolled at Western University in September 1975.

He married the former Miss M. Joanne Veldboom, daughter of Mr. and Mrs. Bernard Veldboom of Chatham, in August, 1978. They are presently making their home at 939 Western Rd., Apt. D-8, London, ON.

ARTICLES WANTED

The Camrose Christian Reformed Church would like to start a library. Anyone who has books they wish to donate, whether they be Dutch, English, study or children's books, please send to: Mrs. L. Bruinsma, R.R. #1 New Norway, AB T0B 3L0.

TRANSPORTATION

NEEDED: A ride to Grand Rapids on June 12 or 13. Willing to share gas expenses. **ALSO:** a ride from Grand Rapids to the Grimsby area around June 25. Please call: Sherri Bazuin, (416) 945-5010.

MUSIC

and news, and interviews. On CJVB/1470, serving all Canadians, including those fortunate enough to speak more than one language.

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A child in prayer

"Please be with my pet rabbits, God,
'Cause they'll be getting babies soon,
An' please take care of daddy too —
He cut his thumb this afternoon.
Please make Todd's mommy come back home,
'Cause he's been crying every day
Since last week Friday, when this truck
Hauled most their furniture away.
Paul said You're just a fairy-tale —
His mom and dad, they told him so,
Please God, don't let him go to hell,
'Cause he's my "bestest" friend, you know.
Teacher told us 'bout some countries
With curtains — iron and bamboo,
Please help the people living there,
They could get killed for loving You!

Thanks for my football and my food,
My hockey-cards and mom and dad,
I'm sorry I punched Steve today,
I didn't mean to make You sad.
Thanks for the neat stuff in the world,
Jesus, I know You made it all,
Please stay awake when I'm asleep —
Don't let the bulb break in the hall."

Amen

For intellectual choice of words
And pious phrase, God does not care,
But simple, trusting, from the heart —
He loves to hear a child in prayer.
Judy Lunshof

Top farmer honoured



January 20, was an important day for twenty-one farmers from Bangladesh's Bogra District. They were honoured as

the best farmers in CRWRC's extension program. Each farmer was selected by one of CRWRC's national ex-

tension workers as the best in his unit of sixty farmers. The group of select farmers and the entire CRWRC staff came to Bogra in their "Sunday best." Attending a banquet in their honour was an unique experience for these poor peasant farmers. CRWRC's extension supervisor, Doug Seebeck, welcomed the entire group and praised them for their accomplishments. Abdus Salam, a national extension worker, gave the keynote address, "CRWRC: Its Work and Aims in Bangladesh." Each farmer then gave a short report on his progress during the past year. Following a dinner and prayer time, each farmer received a certificate and a hand weeder for his accomplishments. Nazir Uddin was proclaimed "Farmer of the Year" from among the nearly 1500 farmers in CRWRC's extension program. The event created much enthusiasm among the staff and honoured guests. CRWRC hopes to make this reward banquet an annual event.

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- Experience an intimate Christian atmosphere.
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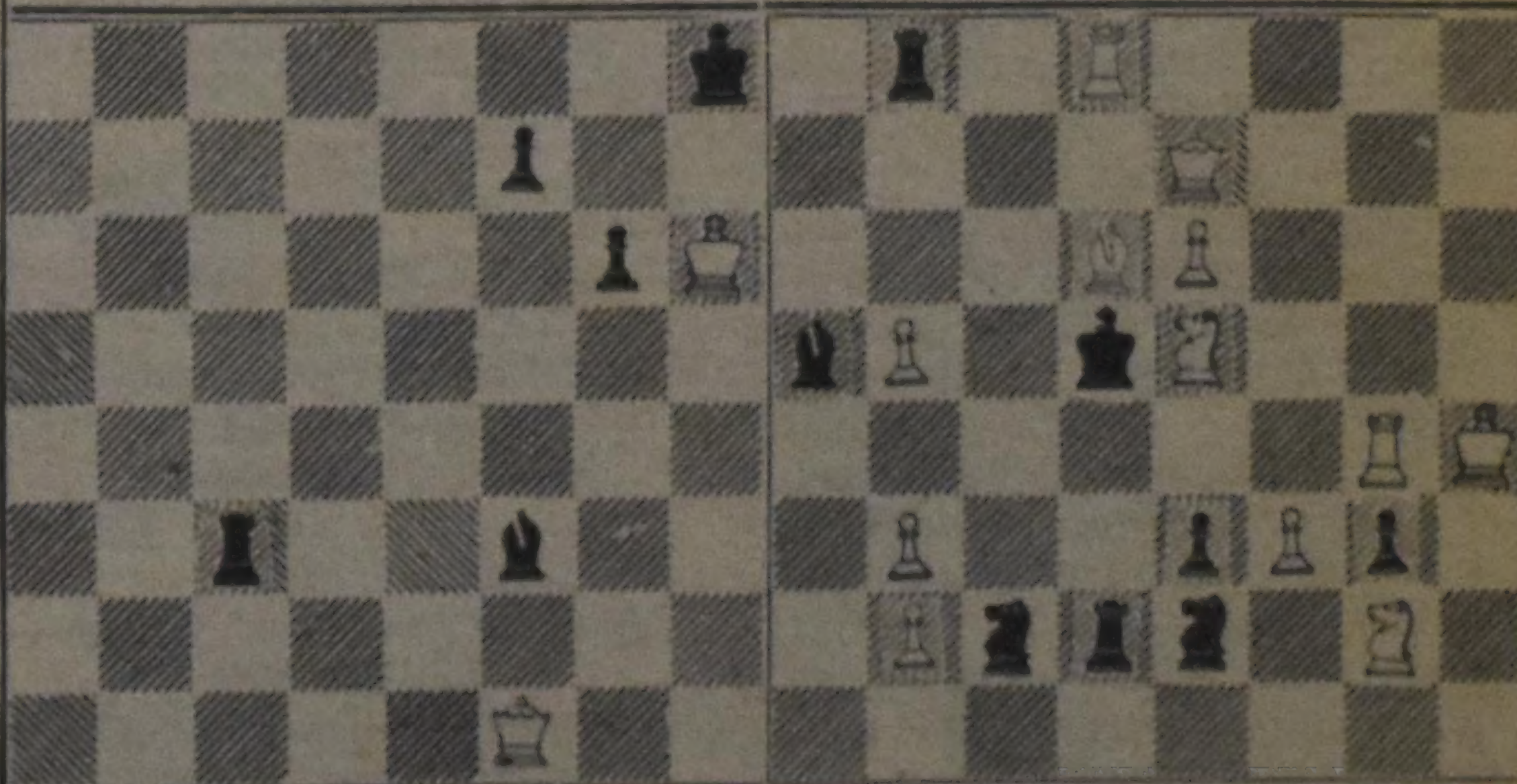
LET'S PLAY CHESS

Editor: Pete Layer

FIRST SERIES OF PROBLEMS IN JUNE

#876
Dr. A. Kraemer
Germany, 1914
5

#877
D. Hjelte & A. Karlstrom
Norway, 1946
8



2 12
3-mover 3 pts. 2-mover 2 pts.

Comments

1. When there are only a few pieces on the board such as in #876, the number of ways to checkmate is limited. You will discover a well-known theme. Please give the key, threat and all variations for #876.
2. A team of authors was needed to compose this two-mover, #877. All the pieces seem to come alive when the key and variations are played. Giving the key and threat, if any, is sufficient to gain 2 points on the Ladder.
3. New solvers are always welcome. A pamphlet is available on request. Questions do get answered.
4. The deadline will appear with next week's problems.

EVENTS

Advertising in C.C. gives results!!!

9th Annual Grunneger Picnic
at Grand River Conservation Area, Rockwood, ON. Rockwood is located on Highway #7, between Guelph and Acton. Voor Grunnegers en aange-trouwden. Pavillion is rented in case of rain. Come all! Saturday, June 20, 1981, starting at 10 a.m.

Huizingh and Vanderveen

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Reunie Wirdum - Swichum

Het bestuur van de „Foriening foar Doarpsbelangen Wirdum en Swichum“ is van plan om een reunie te organiseren voor alle inwoners en oud-inwoners van de dorpen Wirdum en Swichum. De datum is vastgesteld op **zaterdag 26 september 1981**. De kosten voor deze reunie bedragen F. 25.- per persoon. Indien u belangstelling heeft om deze reunie bij te wonen, wordt u vriendelijk verzocht dit schriftelijk op te geven aan de secretaris: T. Kootstra, Tjitze de Boerstrjitte no.16 te Wirdum of Gr. Buorren 23, 9088 A D Wirdum (Fr.), The Netherlands.

In Concert!

PYRAMID MUSIC PRESENTS

ANTHEM

also

Joel Wiersma and Friends
Heather Veenhof and Helen Suk

Saturday, June 20, 7:30 p.m.

Hamilton District Christian High School
Tickets: \$3.00 at the door.

**AACS
Annual Meeting
June 12, 1981
8:00 p.m.**

Meeting includes:

- Presentation and approval of Institute Degree Charter.
- Report on program and outreach of the Institute for Christian Studies
- Presentation of M.Phil. graduates

Rehoboth Christian Reformed Church
800 Burnhamthorpe Road,
Etobicoke, Ontario

Choir Concert

IJSSELMEERZANGERS

Wim Broer — Director

Featuring 80 Voice Mixed Chorus

- plus:
- ★ Piet Spoelstra — Organist/Pianist
 - ★ Afra Koomen — Soprano Soloist
 - ★ Ria Volkers — Clarinet Soloist

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“A repertoire of both sides of the ocean.”

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Guelph, Chatham, Strathroy, Hamilton, Toronto, Grimsby

TIME: 8:15 p.m.

COLLECTION ONLY

For dates and places, please refer to the Calendar of Events!

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Also Dutch Law

Student Summer Retreat 1981

June 19 - 21

at

Lakewood Christian Conference Grounds

Lakeshore Rd., R.R.#5, Forest, Ontario

All university and college students are invited.

A special welcome to our new students.

Contact:

HURON CAMPUS MINISTRY, Graham E. Morbey,
Chaplain's Office, Wilfrid Laurier University,
Waterloo, Ontario N2L 3C5

CALENDAR of EVENTS

Ontario

- June 20 9th Annual Grunneger Picnic, at Grand River Conservation Area, Rockwood, ON, starts at 10 a.m.
- July 1 Frisian Picnic in the Pinehurst Conservation Park, Paris, ON.
- June 7 The Laudate Dominum Choir of Chatham will present a Spring Concert at Park Street United Church, Sunday at 8:30 p.m. No admission charge.
- June 7-12 General Synod of the Reformed Church of America meets at McMaster in Hamilton.
- June 10 Hollandse Dag, 10 a.m. Moorefield Park.
- June 12 AACS Annual Membership meeting. Special focus — discussion and approval of Institute charter. 8:00 p.m., Rehoboth Chr. Ref. Church, 800 Burnhamthorpe Rd., Etobicoke, ON.
- June 15-17 Toronto: Christian Social Action Conference with special emphasis on Human Rights; sponsored by the Christian Labour Association of Canada and the Work Research Foundation. For more information and registration write CLAC, 821 Albion Rd., Rexdale, ON M9V 1A3.
- June 19-21 Student Summer Retreat at Lakewood Christian Conference Grounds. Contact Graham Morbey, Chaplain's Office, Wilfrid Laurier University, phone: 884-1970 ext. 240.
- June 22-24 Fairview Conference 1981, at Fairview College; topic: "Personal Food Production." CFF is one of the participants.
- June 26-28 Trenton Christian School, 25th Anniversary/Homecoming weekend. For more information contact: Homecoming Committee, c/o J. Egas, R.R.#1, Carrying Place, ON K0K 1L0, or phone: (613) 392-1378.
- July 14-16 Calvinette counselors convention, Hamilton, ON.
- Aug. 20-21 Cadet counselors convention, Niagara Falls, ON.

CONCERT: The Dutch choir IJsselmeerzangers —

- June 12 - Guelph: First Chr. Ref. Church.
- June 13 - Hamilton: First Chr. Ref. Church
- June 19 - Chatham: First Chr. Ref. Church.
- June 20 - Strathroy: St. Andrews Presbyterian Church
- June 26 - Grimsby: Mountainview Chr. Ref. Church.
- June 27 - Toronto: Second Chr. Ref. Church.

Time: 8:15 p.m.
May 7: Focus on the Family film series with Dr. James Dobson, for seven consecutive weeks at Bethel Pentecostal Church auditorium, 1565 London Rd. at 8 p.m. Sponsored by the Chr. Ref. Church of Samia.

Focus on the Family film series, May 6 and running for six consecutive weeks, Bethel Chr. Ref. Church, Newmarket, ON. at 8 p.m., sponsored by the Holland Marsh and District Chr. School PTA.

Alberta and British Columbia

- June 13 The King's College will host a bazaar/auction sale in the gymnasium of its new campus at 10766 - 97 Street, Edmonton, all day Saturday from 9 a.m. till 6 p.m. Auction at 3 p.m. Rummage sale, ethnic foods, art displays, book sale, games and prizes. All proceeds for renovating new campus.
- Aug. 27-30 Alberta AACS Conference at Gull Lake; topic: "Communication. Speaker: Dr. H. Van Belle.
- Aug. 23-30 Billy Graham Crusade, Calgary, AB.

Miscellaneous

- June 9-19 Synod of the Chr. Ref. Church in North America, at Calvin College, Grand Rapids, MI.
- July 31- Young Calvinist Federation convention at Acadia University, Wolfville, NS. Theme: Search for your gifts.
- Sept. 17-19 International Christian Education Association Newfoundland Sunday School convention, St. Johns, NF.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Jun. 12	Wed. Jun. 10	Fri. Jun. 5-10 a.m.	Thurs. Jun. 4-10 a.m.
Fri. Jun. 19	Wed. Jun. 17	Fri. Jun. 12-10 a.m.	Thurs. Jun. 11-10 a.m.
Fri. Jun. 26	Wed. Jun. 24	Fri. Jun. 19-10 a.m.	Thurs. Jun. 18-10 a.m.

Books

Religion

A survey of Catholicism

Catholicism, Vol. 1 and II, by Richard P. McBrien; Winston Press, Inc., Minneapolis, MN, 1980; Novallis Select, Oakville, ON; 1186 pp.

Catholics and Canadian Socialism: Political Thought in the Thirties and Forties, by Gregory Baum; James Lorimer & Co., Toronto, ON, 1980; 240 pp.; \$9.95, pb.; \$20.00, cloth.

Whatever Happened to Friday? by Joseph Gibbons, C.P.; Paulist Press, New York, 1980; Trinity Press, Burlington, ON; pb., 187 pp.; \$3.55.

Catholicism Today: A Survey of Catholic Belief and Practice, by Matthew F. Kohmescher; Paulist Press, 1980; pb., 209 pp.

An Introduction to the Catholic Charismatic Renewal, by George Martin; New Covenant, P.O. Box 8617, Ann Arbor, MI 48107, 1975; 15 pp. Reviewed by Rev. Johan D. Tangelder, Strathroy, ON.

Catholicism

The executive committee of the World Evangelical Fellowship Theological Commission has appointed a task force to prepare a statement on fundamental issues in contemporary Roman Catholic Theology and Practice. McBrien's *Catholicism* can serve as a fine resource work for any such study. An overview is presented of Catholic belief and practice. Each doctrine is explained in relation to the whole body of Catholic tradition.

McBrien examines each doctrine historically, its biblical origin and its theological development, its place in the official teachings of the Church down to Vatican II and beyond. All topics are presented in a clearly organized manner. Detailed summaries are provided after each chapter. A table of contents, an index of personal names and one on subjects aid the reader who wishes to do research. Difficult words and concepts are defined in a glossary in each one of the two volumes. A suggested reading list is also provided at the end of each chapter. The result is a summary of the teaching of Catholic Church, a total picture of what it means to be a Catholic in this 20th century.

Catholicism is not a worked-out, systematic and moral theology. McBrien wrote the work because of the conflicts within the Roman Church. And he is convinced that

healing and reconciliation are possible. The book is therefore intended as a bridge between the Church of yesterday and the Church of today. Justice is sought to meet the concerns of both sides in the battle: "the conservative's regard for continuity and stability, and the progressive's regard for development and growth."

The crisis facing the Roman Catholic Church has largely shaped the book's purpose, method and organization. McBrien sees the symptoms of today's crises as declining Mass attendance, decrease in "religious vocations" and resistance to the authority of pope and bishops.

He leans towards the liberal side of the Roman Catholic interpretation of theology. He favours the limited inerrancy concept of scripture. It is protected from fundamental error in matters pertaining to salvation. His approach leads to universalism. "We are left," he says, "with an agenda for dialogue: to encourage other religions, including Judaism, to bring out what is best and deepest in their own traditions and to encourage them in self-criticism and purification." And again, he writes, "Our relations with other religious bodies should be characterized by acceptance, collaboration, and dialogue. Christians can learn from the values of other religious traditions. And there should be charity in any case." The resurrection of Christ is spoken of as "trans-historical." "It is trans-historical in the sense that it refers to an event that took place on the other side of death and, therefore, which lies beyond the confines of space and time."

McBrien unmistakably delineates for the reader the differences between the Reformed position and the Roman Catholic Church. He states the difference as: "The Reformers' attitude toward God's salvific intentions underscores again one of the principle historic differences between Protestant and Catholic theology and spirituality."

The issues that finally divides the Catholic from all other Christians is the "Petrine ministry." The papacy is still an integral institutional element in the body of Christ, and without the papal office the universal church lacks something essential to its wholeness. And nowhere is the difference between Catholicism

and the Church of the Reformation better demonstrated than in McBrien's characterization of Roman Catholicism as "a both/and rather than an either/or approach to nature and grace, reason and faith, law and gospel, scripture and tradition, faith and works, authority and freedom, past and present, stability and change, unity and diversity."

McBrien's important work is recommended reading for all who wish to get a better insight into the historic development of Catholic dogma and the current struggles within the Roman Church. The author is a priest of the Archdiocese of Hartford, past president of the Catholic Theological Society of America, Professor of Theology and Director of the Institute of Religious Education and Pastoral Ministry at Boston College. He also serves as commentator on Catholic events for CBS-TV.

Catholics and Canadian Socialism: Political Thought in the Thirties and Forties.

In the 1970s the official teaching of the Roman Catholic Church underwent a remarkable shift to the left. This was largely due to the influence of the Latin American sector of the Church. In 1931 Pope Pius XI totally condemned socialism — democratic and revolutionary. He wrote that, "No one can be at the same time a sincere Catholic and a true socialist." The Catholic church retained this condemnation until Pope John XXIII's encyclical *Pacem in Terris* (1963) altered it. In 1971 Pope Paul VI recognized that many Catholics had come to identify with socialist movements. The only forms of socialism Pope Paul VI warned Catholics against were those wedded to a total world-view or total world explanation.

In 1932 the Cooperative Commonwealth Federation (CCF) was founded in Calgary. The party grew gradually in the thirties and became a major political force in the early forties. In 1961 the CCF, in alliance with the Canadian Congress of Labour, formed the New Democratic Party (NDP).

How did Catholics react to the rise of socialism in Canada? In 1934, Archbishop Gauthier of Montreal condemned the CCF programme as irreconcilable with Catholic social teaching and

declared that Catholics were not allowed to join or support the CCF.

The subject of the relation of Catholicism to the CCF is dealt with in two parts. Part I treats the Catholic church's official reaction to Canadian socialism. It examines the political philosophy of the CCF in the thirties, presents an analysis of papal teaching on socialism during the depression, and records the reactions of the hierarchy to the CCF.

Part II deals with the Catholics who withstood the official position of the Church, Catholic supporters of the CCF in Saskatchewan and the Catholics in Quebec who created a social movement of their own. The last chapter concentrates on the social subjects of Catholics in eastern Nova Scotia.

The book is dedicated to Father Eugene Eugene Cullinane who defied the official Catholic condemnation in 1948 by joining the CCF.

Baum analyzed Canadian socialism and traces its British origin and style. He calls the CCF the party of civil liberties. If this is true, why are the socialists so opposed to the CLAC and open union shops?

Gregory Baum has provided an excellent study. He has drawn from previously inaccessible materials for this responsible treatment of the official Catholic hierarchy's hostile reaction to Canadian socialism. His book demonstrates how the North American liberal climate militates against Roman Catholic political thought and action. Christian politics never got off the ground in Canada.

Baum uses an excessively anthropological method of doing theology in which the study of God is really our own self-study. The mission of the church is a movement of humanization. The experience of human solidarity makes us aware of the unity of the human family and its common destination to growth and reconciliation.

Though Baum's theology is not discussed in the book, its influence is felt. No wonder that this approach to theology makes Baum so sympathetic toward socialism!

Gregory Baum is an internationally known Catholic scholar and advocate of modern Catholicism. He teaches in the Faculty of Religious Studies and Sociology at St. Michael's College in the University of Toronto. This latest study of his is a significant contribution to the social/political/religious history in Canada. It will aid the thoughtful reader in his assessment of Canadian political development and the potential of Christian political action.

Whatever Happened to Friday?

Whatever Happened to Friday? is based on the author's question and answer column for a Catholic monthly. The letters he received in response to his writing raise questions from the background of the traditional teachings of the Church. What does it mean to be a Catholic in the midst of the crisis of confidence brought about by Vatican II? Why the confusion in the Church? The selection of letters represent a broad spectrum of the questions people are asking about their religiosity in a modern world. Are there intelligent beings on other planets? Did Christ include them in his plan for redemption? What is the Church's position on reincarnation? Is it wrong for the Roman Catholics to join the Masons? Why

are there so many versions of the Bible?

Father Gibbon's view of scripture is strongly influenced by modern biblical scholarship. He says that the Bible is the Word of God, "but in its pages God speaks in human, time-conditioned words." He strongly disagrees with the historic beliefs of the first chapters of Genesis. The authors of Genesis spoke of the human conditions in story form. The narratives of Genesis are called poetic truth. The Pope is the guardian of the apostolic faith and the last court of appeal for biblical interpretation.

An index of subjects would have enhanced the practical value of this paperback. The author is a Passionist priest, an assistant professor of theology at St. John's University, Jamaica, N.Y. as well as a regular columnist for *Sign*.

Catholicism Today: A Survey of Catholic Belief and Practice

Catholicism Today is the result of the author's reading, reflecting and discussing while teaching a course on the Roman Church. As the title suggests, it gives a concise overview of contemporary Catholic belief and practice. Each chapter has a list of a few of the many titles and articles the author finds helpful and a number of questions for discussion. The last chapter is devoted to prayers and practices, such as Hail Holy Queen and An Act of Contrition.

Despite the widely heralded changes in Catholicism, the main doctrines have remained the same. The Church still holds the real presence of Jesus in the Mass, which is considered the central core around which everything revolves and toward which everything is directed. The doctrine of purgatory is still taught. The virgin Mary is called the mother of the Church and the mother of all mankind. Sometimes she is given the title of "co-redeemer."

Matthew F. Kohmescher, S.M. is chairman of the Department of Religious Studies at the University of Dayton.

An Introduction to the Catholic Charismatic Renewal

George Martin introduces the Charismatic movement in the Catholic Church. Catholic charismatics are rapidly growing in number. They claim a greater devotion to the Eucharist than ever before. Tongues-speaking is not considered the main feature of the movement, though the practice is common among charismatics.

The Catholic Church has never made a dogmatic pronouncement regarding the charismatics. Cardinal Joseph Suenens is their influential leader. He was honoured, and the charismatics with him, by receiving permission to celebrate a Liturgy from the central altar at St. Peter's for the participants of the Ninth International Conference on the Charismatic Renewal in the Catholic Church held in Rome in 1975. This altar is usually reserved for the pope alone.

The two paperbacks and the pamphlet are useful introductions for anyone interested in learning more about contemporary Catholicism. They are written for the layman. Readers of Reformed persuasion will immediately notice the wide gap that remains between the Catholic Church and the church of the Reformation.

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